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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXVIII.

The Lord's Prayer, which we are now to consider in detail, consists of a preface, or introduction, six petitions, and a conclusion. With respect to the first of these, our Catechism says—"The preface of the Lord's prayer (which is, *Our Father which art in heaven*) teacheth us, to draw near to God with all holy reverence and confidence, as children to a Father, able and ready to help us; and that we should pray with and for others."

Invocation is the introductory part of prayer, and consists, as I have heretofore had occasion to observe, in calling on God by some of the names by which he is made known to us in his word. In the form of address which we now consider, and which our blessed Saviour has taught us to use, we are directed to call upon God under the endearing appellation of "Our Father *which art in heaven.*" The astonishing condescension of the High and Holy One who inhabiteth eternity, in permitting and teaching us thus to address him, is indeed beyond all expression or conception. This we ought deeply to feel, and if we do, it will be an effectual preservative against all undue familiarity of language; and yet more against all levity or carelessness of spirit, whenever we attempt the duty of prayer. We shall recollect, as the answer before us teaches,

1. That in prayer we "draw near to God." It is indeed true, that at all times and in all places "God is not far from every one of us—We can no where go from his presence—In him we live, and move, and have our being." Yet, as in regard to an earthly superior of great eminence and excellence, we feel differently when we directly speak to him on an important and interesting concern, from what we do when we are merely in his presence, without any purpose of addressing him personally; so in regard to the great Father of our spirits, although a sense of his universal presence ought always to be a restraint upon us, that we allow not ourselves in any thing offensive to his pure and all-seeing eyes, yet in immediately addressing him we ought to feel the impression of his glorious Majesty, beyond what we habitually experience. We then draw near for the express purpose of making ourselves, as it were, a party with him; and this may well fill us

2. "With all holy reverence."

Reverence, or veneration, is a mental affection composed of *awe* and *love*—Let us for a moment attend to the first of these separately; reserving the second for the next particular, to which it properly belongs. In religious awe, a sacred dread or fear is the predominant feeling. Thus it is recorded of the patriarch at Bethel—"Jacob awakened out of his sleep, and he said, Surely the Lord is in this place and I knew it not: and he was afraid and said, How dreadful is this place! this is none other but the house of God and the gate of Heaven." The same sacred dread we discover in the language of the Father of the faithful, when pleading that the guilty city of Sodom might be spared—"And Abraham answered and said, Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes." And again, "Oh let not the Lord be angry, and I will speak." And finally, "Oh let not the Lord be angry, and I will speak yet but this once." This holy fear is always accompanied, or rather it is in a great measure produced, in every right-minded supplicant, by a deep sense of unworthiness, guilt and pollution. It is this which makes us most impressively sensible of our need of a Mediator and Intercessor—sensible that without a day's-man between us and the holy God whom we approach, we should be without hope, and must shrink back from Him who is of purer eyes than to behold iniquity, into utter darkness and despair. But knowing that "we have an Advocate with the Father," who is always heard and always prevalent, and coming in his name, and putting every request into his hand, we are enabled to draw near—

3. "With confidence, as children to a Father, who is able and ready to help us." Confidence in offering a request, must always arise from the belief that he to whom we offer it, is both able and disposed to grant what we ask. Hence the inspired declaration, that "he that cometh to God must believe that he is, and that he is a *rewarder* of them that diligently seek him." The confidence which dutiful children feel that the requests they make to a wise and kind father will be favourably heard, is ever mingled with conscious love to that father. Love, indeed, is the source and vital spring of this confidence. It is this love, tempering the awe of which I have spoken, that constitutes that true filial spirit by which the people of God draw near to him in prayer, as children to a father—It is the spirit of adoption, "whereby they cry Abba Father."

In the sacred Scriptures there are various senses in which God is represented as our Father. Sometimes he is thus denominated because he is our Creator, Preserver and Benefactor. Hence the prophet says "Have we not all one Father? hath not one God created us?" Elsewhere he is called, "The God of the spirits of all flesh" and "the Father of spirits." The apostle Paul quotes even a heathen poet as saying of God "For we also are his offspring." And in numerous passages of the sacred oracles he is represented as protecting, providing for, and doing good to his dependent creatures. The Psalmist, speaking of God says—"Thou openest thy hand and satisfiest the desire of every living thing." Again. God is sometimes, in the volume of inspiration, called the Father of his professing people, in virtue of the covenant relation which subsists between him and them. In this sense those Scriptures are to be understood in which Jehovah says, speaking of his ancient chosen people, "Israel is my son, even my first born—I have nourished and brought up children and they have rebelled against me—If

then I be a father, where is my honour—Wilt thou not, from this time, cry to me, "My Father, thou art the guide of my youth." Once more and especially: God is called the Father of his people, in consequence of the relation in which he stands to them by their regeneration and adoption—They are "born of God," are "partakers of a divine nature," have "received the adoption of sons," are "heirs of God and joint heirs with Christ;" and the eternal Son of God himself—most astonishing thought! "is not ashamed to call them brethren." Now, beloved youth, if you give yourselves entirely to the Lord—for only on this condition can you do it—you may, with holy confidence, draw near to God as your Father in all the respects and relations that I have mentioned. You may view him as your Father *in heaven*—the Great God who "dwelleth in the high and holy place," the Sovereign of all worlds, having all beings in the universe, every thing, whether animate or inanimate, under his perfect control and at his absolute command. Such a Being you cannot for a moment doubt is "*able* to help you;" and if you can look up to him as your Father by adoption, you ought not to question that he is as *ready* to help as he is able. "For like as a father pitieth his children, so the Lord pitieth them that fear him." You may pour all your sorrows and complaints into his compassionate bosom; you may go to him for help when creatures can help no longer; you may look to him to supply all your wants, to relieve all your necessities, and to protect you against all dangers and all enemies. Such a Father is God, to all who are reconciled to him through Jesus Christ, his Son our Saviour. Those who are not thus reconciled, may indeed regard him as their Creator, and if, by parental faith, his covenant has been taken hold of in their behalf, they may plead that relation also; but till they are his children by being "born of his Spirit," they can never avail themselves of the angelick privilege, and share in the holy and sublime pleasure of crying "Abba Father," when they approach him in acts of worship —when offering their petitions and uttering their thanksgiving and praise. Never be contented, therefore, till in this high and peculiar sense you can regard and address him as your Father in Heaven. Let it be the burden of your souls and of your prayers; that by the regenerating grace of his holy Spirit he may make you his children, by a saving union with Christ Jesus his well beloved Son—that you may have the privilege and know the sweetness of access to him with holy boldness, and taste of that delightful communion with the Father of your Spirits which is heaven begun on earth—a preparation for, and prelibation of, the heaven of eternal felicity, when mortality shall be swallowed up of life.

But the answer before us teaches that the words "Our Father which art in heaven," intimate that we are to pray with and for others." We pray with others, both when we are their mouth to God in this sacred exercise, and when another performs this office, and we join in the petitions which he offers. It ought ever to be kept in mind, that in social prayer every one is bound to pray—it is his duty to be as devout, and as earnest, and to guard as much against wandering thoughts, when another leads, as when he is himself the speaker. Our presence, and profession to join in the devotional act, identify us with the speaker, and we awfully trifle and are chargeable with profaneness, if we do not use our utmost endeavours to accompany the words which are uttered, with the sincere desires of our souls.

Alas! there is much sin committed, in that very exercise in which we profess to plead for its pardon.

The Lord's Prayer may doubtless be used with great propriety in private, as well as in social or publick worship. Yet in private prayer, we are not bound always to speak in the plural number. Much of our address to the great Hearer of prayer may and ought to relate to our personal wants, and necessities, and obligation to gratitude and thanksgiving, in which propriety requires that we speak as individuals. It would seem, however, to be the intention of our blessed Lord, to teach us in this prayer to recognise our connexion with the whole household of faith—the whole family of the adopted children of God; and although we pronounce this prayer in secret, to join with them in acknowledgments and requests which, as his sons and daughters, they cannot but make, and in which their spirits, however separated for the present, do always harmonize and sweetly unite. This is the blessed communion of saints, commenced on earth and to be perfected in heaven.

EXTRACT FROM "TURNER'S SACRED HISTORY OF THE WORLD."

The Mosaic Account of the Origin of Light not Unphilosophical.

"I was considerably affected in my younger days by the long standing objection that Moses made light to exist before the creation of the sun; as books then usually taught, what some still fancy, that there could not have been light without this luminary. But not choosing, on such an important point, to attach my faith to any general assertion, I sought to find out if any investigator of the nature of light had perceived any distinction in its qualities or operation, which made it a fluid, or matter, independent of the sun. It was not easy before the year 1790, to meet with the works of any student of nature on such a subject, as it had been little attended to; but I at length saw the fact asserted by Henkel, a German of the old school, of some value in his day; and soon afterwards some experiments were announced in England, which confirmed the supposition. It had been a favourite point of attention with me ever since; and no truth in philosophy seems to be now more fully ascertained, than that light has a distinct existence, separate and independent of the sun. This is a striking confirmation of the Mosaic record; for that expressly distinguishes the existence and operation of light from the solar action upon it, and from that radiation of it which is connected with his beams and presence. By Moses, an interval of three days is placed between the luminous creation, and the appearance and position of the sun and moon. Light was therefore operating, by its own laws and agencies, without the sun and independently of his peculiar agency, from the first day to the fourth of our terrestrial fabrication. But from the time that the sun was placed in his central position, and his rays were appointed to act on our earth, they have been always performing most beneficial operations, essential to the general course of things. They have also been ascertained by Dr. Herschel to have a power of heating, distinct from their production of light and colour, an interesting discovery, connected with more consequences and inferences than have yet been noticed."

THE MISSIONARIES' FAREWELL HYMN.

We know not the author of the following hymn, but think we have seen its publication in some of our

religious Journals. It was sung by the missionaries of the Western Foreign Missionary Society—Messrs. Lowry and Reed, with their wives—on the evening of the 28th inst. the evening of the day before their departure for India, at a numerous meeting in the 2d Presbyterian Church of Philadelphia—a meeting called for the purpose of prayer, and praise, and exhortation, on bidding the missionaries farewell. We know not that we were as much affected by any other singing that we ever heard, as we were by this hymn, when sung by the sweet voices of the missionaries and their wives.

Yes my native land I love thee,
All thy scenes I love them well;
Friends, connexions, happy country!
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?

Home! thy joys are passing lovely;
Joys no stranger heart can tell!
Happy home! 'tis sure I love thee!
Can I—can I say—*Farewell?*
Can I leave thee—
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days and Sabbath bell,
Richest, brightest, sweetest treasure!
Can I say a last farewell?
Can I leave you—
Far in heathen lands to dwell?

Yes, I hasten from you gladly,
From the scenes I loved so well!
Far away, ye billows, bear me;
Lovely native land, farewell!
Pleas'd I leave thee—
Far in heathen lands to dwell.

In the deserts let me labour,
On the mountains let me tell
How He died—the blessed Saviour—
To redeem a world from hell!
Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my canvass swell—
Heaves my heart with warm emotion,
While I go far hence to dwell,
Glad I bid thee
Native land! —FAREWELL!—FAREWELL.

Miscellaneous.

OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 199.)

Naples, Feb. 26th, 1824.

We sailed from Palermo on the 19th in the Constanza, Captain Catalano. During the night I escaped sea-sickness, but in the morning it was evident that all the seasoning of my previous voyages was insufficient to preserve me from this troublesome complaint. It seemed however that the mind had become inured to the evil, by repetition. On the morning of the 21st we entered the Bay of Naples. The wind was light, and most of the day was passed before we reached the mole, so that ample time was allowed for surveying this celebrated gulf and its wonderful borders. I am not about to describe them, but I am not at all surprised that they have excited the highest admiration.

We took lodging for the night at the Albergo Reale, where there was much show and little comfort, and on the next morning established ourselves at the boarding house of Madame Abelle, in the Strada de' Fiorentini, where we have found neatness, order, and the kindest attention.

We did not engage an Italian teacher in Sicily, because the period of our stay was uncertain. We now have one, and purpose to attend to the language assiduously. The lessons which we took at home, and study by ourselves, during our long detention at Messina, have made us somewhat acquainted with it, and I can understand it when spoken, about as well as I did French four months ago. It is very beautiful, for while it retains much of the energy and expressiveness of the Latin, it is every where made flowing and harmonious. In truth it is so soft, and the vowels are so numerous,

that it would want distinctness if it were pronounced as ours commonly is. The aid of very marked accent has been called in to make it articulate, and to this, very forcible and emphatic gesture is often added.

March 11.—We have now been in Naples nearly three weeks, but the time has been so constantly occupied with the study of the language, and with the innumerable interesting objects which are crowded around us, that I have not made any memoranda, and am able to give but a brief and imperfect account of this charming region.

Yesterday we made an excursion to Baiæ and Cumæ. We went near the supposed tomb of Virgil which we had visited before, and through the grotto of Pausilipo. This is a tunnel cut through the hill of Pausilipo, evidently at the expense of vast labour, for the roof and walls are solid rock. It is so ancient that its origin is unknown, but it has been enlarged and paved in modern times. It is computed to be 2316 feet long and 22 broad. The height varies, being greater toward the extremities, than in the centre, but is said to be 89 feet in the loftiest part. Emerging from this dark cavern, we drove through a small village, and entered on a finely cultivated country, where the vines were trained from tree to tree, and the ground beneath was covered with grain, flax, lupins, and other vegetables. Going in this manner from a most populous city into a dreary cavern, and thence over a fertile and beautiful plain, we were presented with one of those series of contrasts, which the stranger must daily meet in Naples and its environs.

At Pozzuoli we engaged a boat to meet us at Baiæ, and as our coachman demanded an exorbitant price for taking us to Fusaro and Cumæ, stepped into the carriage of another, who was more reasonable. We passed Monte Nuovo, a hill of three miles in circuit, and 472 feet high, which in 1538 was thrown up by volcanic fire in thirty-six hours. Near it is the lake of Avernus, a circular sheet of water surrounded by very steep lofty banks, from which the forests have been cut off, so that its darkness, gloom, and horror have vanished, and with them the superstition which they fostered. On the southern side is the grotto of the Sybil, as it is called, which we visited on our return,—a place well calculated to inspire terror into a people under the influence of a false religion. We went for some distance through a spacious passage, and then entered one so low that we could hardly walk upright, and so narrow that two persons would have found it troublesome to pass each other. The direction of this passage was winding, and it descended to a pool or stream of water. Here our guides requested us to mount on their backs,—an odd means of conveyance, but preferable to Charon's leaky boat. They landed us in a small dark chamber, the roof of which had once been adorned with Mosaic. Some of this had resisted time and dampness, but whatever of beauty it once possessed was buried in the smoke of the torches, which had guided the curious and profane into this once sacred retreat. Here we were shown the Sybil's bath, and here it is supposed that her oracles were delivered. Both this grotto, and that at Cumæ bear the name of the Sybil, but Virgil is more distinct than some of his readers, for immediately after mentioning his hero's arrival on the coast of Cumæ, he says, (Æneid 6th 9th.)

At Pius Æneas arces quibus altus Apollo
Præsidet, horrendæque procul secreta Sibyllæ,
Antrum immane petit;

and a few lines below he calls the same cavern;

Excisum Euboicæ latus ingens rupis in antrum,
Quò lati ducunt aditus centum, ostia centum.

but farther on speaks of the passage to the infernal regions, which Æneas and the Sybil traversed, in this way;

Spelunca alta fuit, vasto que immanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris,
Quam super haud ullæ poterant impunè volantes
Tendere iter pennis; talis sese halitus atris
Faucibus effundens supera ad convexa ferebat;
Undè locum Graii dixerunt nomine Avernum.

Here then was the supposed entrance to the abodes of the departed. We found no flitting ghosts impatient to pass the Stygian waves, and no angry Charon driving back the spirits of the unburied dead. They by whose aid the passage is now effected, are ever ready to convey any curious being that wishes to penetrate these recesses, and not a few are found among the hardier, and some even of the more timid sex, who are willing, as we did, literally to ride over the waves. We arrived indeed at no Elysian fields, but the old passage is now blocked up, as we had an opportunity to observe, when we were in the sanctuary.

About a mile beyond the lake of Avernus, we came to the Arco Felice, a grand arch over the road, where it is cut through a high hill. It was probably one of the gates of Cumæ. Between it and the hill on which the temple of Apollo was built, we were shown many remains of antiquity, particularly the Temple of the Giants —so called not on account of its size, for it is very small, but from some colossal statues which were found in it. Their places are now occupied by some huge wine casks.

Near the sea, we came to the site of Cumæ. This city is said to have been founded by the Cumæans from the island of Eubœa, after the burning of Troy. It was long opulent and powerful, and was considered impregnable. Here was the temple of the Cumæan Apollo, in which, and in a cave or grotto in the hill that supported it, were delivered the oracles of the Cumæan Sybil. We entered the grotto, which was formerly more extensive than at present, but though it has not now *aditus centum*, and *ostia centum*, it is still considerable, and has numerous branches. Some remains of the temple are yet visible.

Descending and passing to the south, we came to the amphitheatre, the form of which is still distinct.

Continuing our course toward the south we soon approached the lake of Fusaro, the ancient Acheron or Acherusia Palus, which the souls of the just passed over, while the wicked were retained and received their punishment there.

From the vicinity of this lake, we proceeded on foot to Baiæ, as the road was too rough for a carriage. Here are the remains of three buildings, which are supposed to have been temples. The first, that of Diana Lucifera, stands on the left of the road. About half of it remains, presenting the appearance of a hollow hemisphere. The Temple of Mercury is circular, and has retained its roof; but that of the Temple of Venus is lost. This ruin however is crowned with a beautiful circle of plants, which give it a more picturesque appearance than would the finest dome. It is built of red brick, and forms a conspicuous feature in the view of Baiæ, as seen from Pozzuoli. Some antiquarians ascribe the erection of it to Julius Cæsar. The Temple of Mercury is commonly called Truglio, and is remarkable for its echo. It is lighted by four square win-

dows, and a circular one at the top. From the shore of Baiæ, we had a fine view of its beautiful bay, and we could not wonder that it was so much admired by the ancient Romans. Here we entered our boat, and crossed to the Lucrine Lake, which is now very small. On the 29th of September, 1538, the earth opened and swallowed up entirely the village of Tripergole, situate between this lake and the sea, and then threw out the stones, ashes and sand which form Monte Nuovo. This mountain occupies part of the former bed of the lake. Passing between them and through a vineyard, we came again to the lake of Avernus, where on our right we saw the Temple of Apollo, and on the left found at a short distance the grotto mentioned above.

Returning from the lake of Avernus we embarked again, and proceeded south to the baths of Nero. Here, long passages have been cut in the rock, which lead to some hot mineral waters. The vapour which fills these galleries is so hot and suffocating, that we were glad to retreat after advancing a few paces in one of them; but a man who attends for the purpose, is accustomed to carry in an egg, and bring it back cooked in a bucket of the water. The experiment was tried before us. The egg was half done, and the cook was covered with a most copious perspiration.

Coasting this charming shore, we passed various ruins, some of them in the sea, and proceeding beyond the castle, came to what is called the Tomb of Agrippina—a long, dark, narrow vault, ornamented with rich stucco, and supposed to have been part of a theatre. We proceeded to the village of Bauli, and the Piscina Mirabile. This is a subterranean edifice, 225 feet long, 95 broad, and 20 high; divided into five corridors, and supported by 48 piers. It is said to have been built by Augustus, for the use of the inhabitants of the neighbourhood, and of the Roman fleet stationed in the port of Misenum. Going a little farther, we had a view of the promontory of Misenus, and of the Mare Morto. We descended to the shore of the latter, and passed through the Elysian Fields on its borders. It is said that the climate here is very mild, but that the whole region has suffered much from earthquakes and irruptions of the sea. Ascending to Bauli again, we visited the Cento Camerelle, a large number of subterranean apartments leading into each other, and supposed by some to have been the foundation of a great edifice, by others, prisons, and by Vasi, a reservoir of water.

In returning to Pozzuoli, we went near its grand mole, which consisted of vast piers connected by arches. From the extremity of this mole, Caligula extended a bridge of boats to Baiæ, and when it was finished, passed over with great pomp.

The sun had set when we arrived at Pozzuoli, but the grotto of Pausilipo, by means of its lamps, was lighter than it had been in the morning.

On a former occasion we had made an excursion to Pozzuoli, where we saw the remains of some temples, the site of Cicero's Villa, and the Amphitheatre,—but the most interesting object was the Solfatara. This is a circular plain surrounded by hills, the sides of which are in some places bare, and yellow from the sulphur which they contain. The soil of the plain itself is also mixed with sulphur and alum, and the fire of this only partially extinguished volcano is ever at work below. In one place a stone thrown upon the ground shakes it to a considerable distance, and the hollow sound which it produces, shows the tra-

veller that he stands over an abyss —perhaps an abyss of fire, for at a little distance smoke issues from the ground, and the sand is so hot that one can hardly bear to touch it. The sulphurous vapour is seen ascending in several places, and a manufactory of sulphur is established here. On the road we were shown the lava which many ages since was thrown out by this volcano.

On our return we examined the tomb of Virgil. It is situate on the hill of Pausilippo, near the entrance of the grotto. It is a small building overgrown with plants, and shadowed by a tree, which stretches almost horizontally from the neighbouring bank, as if on purpose to screen and adorn this dwelling of the dead.

Pompeii has been so often described, that a very short account of our excursion to it may suffice. We found a continued suburb extending to Portici, and even beyond that place it was difficult to discover when we left one village and entered another, so thickly peopled is this country. At Portici the road passes through the royal palace. At Torre del Greco a house was pointed out to us, the lower part of which was buried in lava. The lava which descended here in 1794, is still bare, at least in some parts, and except a few scattering plants, destitute of vegetation. We were led into the garden of a palace belonging to the church. The lava ran towards this palace, and mounted above the high garden wall; but as our guide assured us, none of it entered the holy territory. He appeared to think a miracle had here been wrought.

A part only of Pompeii has yet been excavated—the remainder is a green hill covered with vines. The ashes which buried it rose but little above the tops of its highest buildings. The houses and shops are very small, compared with those of our times, and the theatres less than modern structures of the same kind; but the amphitheatre is a vast edifice, which it is computed would have held 24,000 spectators. The tombs are grand and well preserved. The streets are narrow, but furnished with side-walks. Most of the inhabitants escaped, for only about a hundred skeletons were found. The pavements of the streets, and the walls of the houses, are partly made of lava and pumice; and of course there must have been eruptions prior to that of 79, which destroyed Herculaneum, Pompeii, and Stabia. A number of temples have been discovered at Pompeii, but they are not grand or magnificent. A few workmen only are now employed in making excavations. One of the best houses is that of Sallust the historian. Adjoining to it is a small temple of Diana, where the punishment of Acteon is represented on one of the walls. Most of the better houses were adorned with paintings—not usually of much merit however, and the best of these have been cut out and taken to the Royal Museum. So little effect has the destruction of Pompeii had upon the people of later times, that there are now villages situated between it and Vesuvius, and the whole base of the mountain, as viewed from Naples, appears to be covered with the habitations of men.

16th.—Yesterday we went to Portici and Herculaneum. At the village of Resina, a mile beyond Portici, we entered some modern building in an alley, and were then lighted down a long staircase, which led into the theatre of Herculaneum. Thus a few minutes transported us back into distant ages. At once we were taken from the poverty and filth of the Italians, to the magnificence of the Romans; from the noise and bustle of the living, to the repose of

the dead. In this building, which formerly resounded with the plaudits of assembled thousands, no sound was now heard but the voices and the tread of a few strangers and their guide, and the rumbling of carriages far above them. The proud men who erected it—the talents which adorned it—and the gay throng that assembled within its walls, have passed away; while this monument, at once of human power, and of human weakness, remains to tell a tale of other times, preserved by the very instrument of its own destruction. It lies deep buried in the rock, and over the hardened ashes which cover it have arisen many other works of man—destined, perhaps, in their turn, to be overwhelmed and hidden, and again brought to light after the lapse of many centuries.

This theatre is much larger than those of Pompeii. Like them it has semi-circular seats rising rapidly one above another, so that all the spectators must have had a good view of the stage. Two very fine equestrian statues found here are now in the Studio, or Museum, at Naples. The stucco on the walls in some few places, retains its polish and colour. At Herculaneum the excavations have been attended with much more difficulty than at Pompeii—on account not only of the greater depth of the substance which covers the former, but also of its greater solidity. Pompeii was buried in ashes and pumice stones, which have remained in their original state; but Herculaneum is encased in a hard substance, which is supposed to have been formed by the union of water thrown from the mountain, with ashes and small stones previously ejected. There are six other layers of volcanic substances above that which first buried the city; and it lies sixty-five feet below the present surface. Considerable excavations have been made here, however, but none are now in progress; and the modern town and the palace might be endangered by proceeding much further. The theatre is the only part that we saw.

At the palace in Portici, we were first led into the rooms which contain paintings cut from the walls of houses in Pompeii and Herculaneum. They are very numerous and diversified, but not good. No doubt they were generally executed by artists of a lower rank in their own day. Were it the fashion with us to cover the walls of common rooms with paintings on the plaster, it cannot be supposed that the first masters would usually be employed for the purpose, especially in an inferior town. Most of these paintings have been injured and defaced, but in some, the colours are still very fresh. To these rooms succeeded a suite containing modern portraits. Among them were those of Napoleon, Joseph, and Murat. That of Napoleon is a splendid picture, but I thought liable to great exception. His dress is effeminate. His white satin gown and boots seem inappropriate, and the wreath about his brow alters the face, and has somewhat the effect of a turban.

We were not permitted to visit the apartments of the royal family, but were conducted through those which Murat once occupied. To my unpractised eye they appeared both splendid and tasteful. From the lawn which leads towards the shore, we had a fine view of Vesuvius. It was partly covered with snow, and we learned that the road was so bad, as to make it necessary still to defer our excursion to its top. The other high mountains around Naples have even more snow upon them than Vesuvius, so that we see something of winter, if we do not feel it in all its force.

(*To be continued.*)

THE EXPECTATION OF THE CHURCH.

An Essay, read before the "SOCIETY OF INQUIRY," *in the Princeton Theological Seminary, at its semi-annual meeting, May* 1, 1833, *by James Clark, Student in the said Seminary.*

Foreknowledge is the attribute of God alone; but man may, in some measure, learn from the past the things which shall be. As far as the future actions of *men* are concerned, it is a maxim in philosophy that the human mind, whenever placed in the same situation, will, in ages the most distant and in countries the most remote, assume the same form and exhibit the same traits. Man however is but a *subordinate* actor in the great events of time. There is another, an Incomprehensible Being, who will do all his pleasure among the inhabitants of this world; and into whose secret purpose none may pry. Yet, unsearchable as are the ways of this wonderful Being, we do know, that as he always has acted, so he ever will act, in accordance with his own glorious perfections.

Although, therefore, we may not uncurtain futurity, yet something have we thus ascertained which shall forever characterize all the actions of the Creator, and much that shall mark the doings of his creature man. And therefore, although from such data *the precise events* that shall occur till the end of time cannot be discovered, yet *the character and general tendency of these events* may, from the sure history of the past, and the known character of God, be even now discerned by short-sighted man.

It follows therefore, that other things being equal, he who has most carefully and piously pondered the volume of God's dealings with men, will understand most clearly the distinctive traits of that series of events which must surely come to pass. True, such an one will not be gifted with the spirit of prophecy—that has departed: nor can he pretend to delineate what shall be partial and local. He will know the future in its *general* aspect only, as a part of one connected, concordant scheme. And although this scheme is too vast to be explained or comprehended by man, yet knowing the past in its general traits and bearings, we may anticipate coming events, as they compose the residuum of one great plan, which is harmonious in all its proportions and uniform in its general tendency, and which is marked, at every stage of its development, by certain characteristic lineaments. We may, to some extent, even now contemplate the future—for in the great points of view, the present and future are as the past, all conducted on certain great principles, and in their hidden union and combined results, subserving the accomplishment of certain great ends:—the work of one God in the pursuance of one unalterable purpose. What has been, and what shall be, the same—the successive fulfilment of one comprehensive design, projected, and partially completed, by Him who cannot change, and who acts by means of beings found to be invariably the same, in the same circumstances. The past and present—the type as well as the counterpart of the future. *Did there, then, but remain the sure, the inspired record of the past, were the words of prophecy erased from the sacred page, we might, without the gift of prescience, sketch, with tolerable accuracy, in its most prominent features, the grand moral outline of the future.*

Yet, in our search after what shall be, we have a "more sure word of prophecy," and are not left solely to inference from what has already transpired. Not only can we draw from the written testimony of

what God hath done, and from the ample page of unwritten Providence, the certain inference that *after this manner* will he always deal with us; and not only do we know from the same sources, that as man has in general been, so will he ever be on earth; but in the book of prophecy, tangible futurities, the *substantives*, to which belong these inferred characteristics of the coming age, are revealed. While from a knowledge of the *past dealings* of Providence we could only infer, as regards coming events, *in this manner* will God surely act—from *prophecy* we can definitively declare, *this* will God do, and *these particular events* will he certainly bring to pass. Our foreknowledge of this latter, this specific description, is however limited—of the former and general kind, from the very nature of the case, universal. For while we feel joyfully assured that "the Judge of all the earth will ever do right," but few of the particular events which shall befall mankind are revealed.

Yet while but few specially and minutely defined occurrences are disclosed, (sufficient however to silence the sceptic) some of those made known are of a kind calculated fully to compensate for the conciseness of the revelation—mighty events, which presuppose long and extensive preparation—great results, the accomplishment of which has been the burden of ages—grand consummations, worthy a revelation proceeding from an Omniscient God.

Now, in making a direct application of these principles to *that Bright Expectation, so long and so generally entertained among Christians*—the advent of triumph and peace—the period when God shall, in a remarkable and extraordinary manner, be glorified in his church on earth—it seems evident that, even were there no predictions of such a time, yet contemplating the inspired record of what Providence has done in years gone by, and exercising our reason on what we know of the attributes of God, we should arrive at the conclusion that some such happy state as that referred to would, sooner or later, succeed the shifting scenes of which this world has been the theatre. The truth of this will appear from the few following considerations.

1. Reason teaches us that God would not create without an object, and that, too, such as is worthy the greatest and best Being in the universe. And this object could be no other than the glory of God. A contrary supposition would not only impute to the All-Wise an end short of that which is intrinsically most deserving his regard, but one less benevolent to his creatures. For the glory of God is the most benevolent end that could be proposed, involving, as it does from its very nature, in its attainment, a greater amount of good than could be secured in any other way. A survey of the wide workings of Providence corroborates this deduction of reason, and establishes the great truth, that the glory of God is the ultimate end of all things.

2. Reason and experience then, cast one ray of light into the future, and reveal to us one point upon which our expectation may be fixed—it is this, *God will be glorified.* We may now advance a step further; but first retrograde for a moment, and search, in the pages of history, for *that particular way or means*, if there be one, which God has commonly heretofore employed in glorifying himself among men. And in this stage of the inquiry, we are met by a most remarkable phenomenon—the preservation, frequently in a miraculous manner, throughout all ages, of that body of men professing the name of God—the true church. From sacred and profane records we find that this society has existed from the creation, that it has been upheld under the

most potent efforts for its destruction,—efforts less by far than those which have extinguished larger and more powerful bodies of men—that though sometimes apparently on the very brink of ruin, yet has it not been exterminated, while many an ancient and mighty monarchy has long since grown old and vanished:—

> "Assyria, Greece, Rome, Carthage,—*where* are they!"

—nay, that the pride of man, in reviewing the track of time, must submissively acknowledge that, in many well ascertained instances, the fates of powerful and splendid empires have, even to the eye of human discernment, ministered to the onward progress of that church which they affected to despise. In the light of these emphatic facts, the inquirer after truth will discern with joy and wonder, the means by which God has been glorified in ages past, and upon which He has placed peculiar honour in the execution of his designs.

3. Having thus ascertained the *end* of all things, the glory of God—and the *special means*, the Church, by which this aim has, thus far, been most prominently effected—another luminous point emerges from the gloom of futurity. The inference is strong that, as God changes not, his *end the same* forever—and as he has heretofore employed, in a special manner, one remarkable means in accomplishing this end, and this peculiar means has been preserved by him, often miraculously, for so long a time:—the inference is strong, that as the great purpose, the glory of God, has not yet been fully manifested to all men, and the instrument, *the church*, by which this end has been partially effected still exists, and is in itself well adapted to fulfil the divine purpose—*God will eventually cause this grand instrument of his glory to compass the end to which it has always been consecrated.* Thus reason, arguing from the revelation of the character of God, and from the monuments of past providence, leads us, independently of prophecy to the conclusion, that at some future time the church shall come forth from the wilderness, and clad in her "beautiful garments," become the universally acknowledged glory of all nations.

But in a prospect of such deep and general interest, we are not left to "a priori" reasoning, or even to deductions from the accredited testimony of what the Almighty hath already done.

> "The groans of nature in this nether world
> Which Heaven has heard for ages, have an end
> *Foretold by prophets.*"

In the volume of inspiration, the advent of a period when God shall, in an illustrious manner, glorify himself and his church on earth, is announced in strains the most rapturous and exalted. Often has it been the dawn of hope to the disconsolate, and the sun-light of the brightest visions which ever kindled into ecstasy the soul of an inspired prophet.

Pre-eminently worthy of a place in a revelation from God, it is one of those great consummations to which the rise and fall of monarchies, the birth and death of nations, the changes and convulsions of a world, are but initiatives. The vast and mystic web of Providence has been cast over all nations; the thread of its woof has been inwoven by every act of every mortal in every age; silently, darkly, wondrously, has the sure work been wrought;—and when it shall have been completed, there will be traced on the ample verge, in broad and gleaming characters, "Glory to God."

Whether the millennium of the Apocalypse be already past is a ques-

tion which need not here be discussed. The decision of it will not in any way affect the certainty of that state of unprecedented blessedness which the later generations of Christians shall enjoy. True, the determination of this inquiry may dissipate the expectation of a definite term of years to which the latter-day glory has been limited by many, and put to flight the gloomy anticipation that the sun of that beatific day shall be shrouded in a night of almost universal apostacy. It may be, as some believe, that the final glory and peace of the church will be of *indefinite* extent, and that the cloud of apostacy shall not darken those new heavens. It may be that "many of the scriptural representations which are now generally understood of the heavenly state, or of the scene of eternal blessedness in another world, do in reality describe a state of things which is yet to ensue *on earth*, and of which mortal men, inhabiting houses of clay, are to be the happy witnesses, objects, agents, and chroniclers."* But concerning these particulars, owing to the dark and enigmatical style in which the predictions of that period are delivered, we cannot yet form a very definite expectation. Most certain does it seem, however, that never yet has the church witnessed the fulfilment of those glowing prophecies which fell from the lips of the evangelical Isaiah, nor realized the confident predictions of dominion recorded by Daniel. "The stone cut out of the mountain without hands" has not yet filled "the whole earth," nor has the Lord God caused "righteousness and praise to spring forth before all nations."

The age of glory, the hope, the joy of the church, is yet to dawn upon the world; and never, till it arrives, will anticipations of the sacred sabbatismus cease to be most deeply interesting to the pious soul. In the mean time, *by ascertaining what this great glory shall be*, wherein it shall consist, *we may learn in what way most effectually to hasten that era.* We may thus know what there is in the present state of the church of Christ which tends to retard the advance of his triumphal chariot. He that would glorify God must learn in what that glory consists. The Christian who would act with efficiency in hastening that day, and who would utter with understanding the prayer "thy kingdom come," must know, to some extent, what are to be the insignia of that kingdom on earth, and the signs of the advent of that time. And these may be drawn from the book of God. Yet while we search, let it be remembered that as the children of Israel, with the clear prophecies of their Messiah, and with the critical lore of many a Rabbi, erred exceedingly in their expectations, and rejected the Lord of Glory, so one manifest requisite for an interpreter of the most lucid prophecies, is a habit of deep and pious study in the word of God.

Taking the Bible then, in its express predictions and in the general spirit of its intimations, as our guide, *What are the Characteristics of the Era of Grace and Glory?*—On this subject there has been much declamation. Omitting this, we may now rapidly delineate a few of the most important of these traits, and briefly shew, in passing, some of their bearings on the character of religion in the present age. For the question which should rise in every heart, when indulging anticipations of the future triumph and jubilee of the church, is this—"what manner of persons ought ye to be?"

I. Keeping in view this question, in its application to the present state of the church of Christ, the first great characteristic to be con-

* See "A Treatise on the Millennium, by the Rev. G. Bush."

templated is, that in that glorious era of the church, SYMMETRY WILL ADORN THE CHRISTIAN CHARACTER.

Prominence in a particular virtue may attract admiration, but there is something found only in a harmonized character which can ensure permanent respect, and growing esteem:—a calm and blended, and enduring beauty, upon which the mind can rest with complacency. This would the Christian religion bestow upon man; but so morally degraded has he been, that even when renewed, it is by degrees and slowly, that he perceives the nature and beauty of a holy consistency in character, and desires to be moulded into the symmetry of holiness. Although prophecy does not warrant the assertion, that in the latter days of the church all will be "the redeemed of the Lord," yet it does imply that holiness will be general, and that a higher, purer, more consistent piety, will characterize the Christian:—that the church of Christ, the *living* testimony to true religion, will then more correctly illustrate the native power, and uniformity, and consistency of genuine Christianity. The nature of vital piety will be better understood; and the church then, discerning in what her real welfare consists, that erring judgment which, in its zeal for activity overlooks the very elements of true Christian energy, overlooks integrity, and simplicity of aim, will be rectified.

A definite perception of the nature of true piety, attended by the predicted elevation of the standard of spirituality, will speedily result in *an approximation to that beautiful symmetry of Christian character* which so strikingly adorns the gospel, and which has been noted as a characteristic of the latter-day glory.

(1.) It is not difficult, at any time, to discern in the church of the redeemed, the various traits of genuine Christianity; but in the combination of these traits, in the personal exemplification of harmony in Christian character, there is a lamentable deficiency. It is as though the model image of truth and virtue had been broken, and fragments of beauty had been gathered by many a hand—We behold but *fragments* of the Christian image. We hear the confident profession, we witness the firm security, and for a moment we admire: but soon admiration is changed into silent astonishment, at some violation of moral duty—something indicative of a conscience yet dark—some irreverence toward God. We can mark the jarring incongruity, and behold the consequent dishonour heaped upon the Christian name.

But in that time when peace and purity shall dawn on the church, while there will doubtless be such a conviction of the truth of Christianity that the tongue of the Christian shall no longer falter, nor his constrained vehemence betray the lurking remains of scepticism, his trust in God will be adorned by its appropriate attribute. The *morality* of faith, the *beauty of its power*, as well as the beauty of its *confidence*, shall shine, and with blended rays, illustrate the purity of its source.

The semblance of unwavering trust in the truth and promises of God may even now be seen, but when we look for the symmetry of Christianity exemplified, a vast disparity between profession and personal virtue, between the acknowledgment and fulfilment of moral obligation, forces itself upon our view. Glorious, then, will be that time when the ornament of harmony and congruity shall crown the Christian stature, when this disproportion shall have been corrected, when the bold profession, the confident faith, shall manifest its authenticity by purity of doctrine, and its genuineness by purity of practice—thus excluding, on the one hand, gross error, and on the other, licentious religionism.

(2.) Further—in the due proportioning of traits in the Christian character, it is manifest that in creatures situated as we are, *much of true piety must consist in deep and profound reverence for the character of a Holy God.* Need it be said that in searching the Christian portrait of the present day for this holy lineament, we shall be painfully disappointed? While the church is now waking as from long slumber, and attempting to burst the Philistine bands of sloth, does she not forget that which is the majesty of her moral power—her holy awe and heartfelt reverence of God? While activity *characterizes* the age, may it not be said, with too great a degree of truth, concerning the Christian temple,—"Surely the *fear* of God is not in this place!"?—And shall not this stain be washed away by the flood of latter day glory? Shall not reverence, deep and holy fear, add a controlling energy to the morality of faith, and exclude all ground of shame from that fixed trust which will then be as an anchor to the souls of the children of God?

(3.) Another trait, essential to that harmony of proportion in Christian character which shall conspicuously distinguish the extensive revival of religion in latter times, is *a most sacred regard for the truth of God.* This feature will most certainly be conspicuous, and is one to which the attention of the church should, at the present time particularly, be directed. There is a defect in the nature of that love which is borne toward the truth. The great body of Christians appear to receive with delight the glad tidings of redemption, and some welcome the purity of its precepts. But comparatively very few regard the truth as *a sacred legacy of infinite value, to be searched for, and preserved in its integrity, and unalloyed.* Harmony between the confidence and the morality of faith will be, as we have seen, a characteristic of the era of prosperity to the church:—another feature of symmetry must be this—*an appropriate valuation of the truth*, a desire to discover and added, before the beauty of a full proportioned character appears: it is maintain it unmutilated and without adulteration. The love of truth will then amount to something more than mere delight in the appropriation of its promises. Men will desire the uncorrupted maintenance and preservation of that which is all their confidence and all their desire.

That this will be a characteristic of latter day glory is certain. The prevalence of eminent piety necessarily implies that men will feel deeply the power and excellency of divine truth; and it is impossible that any one can enjoy, in an eminent degree, the light, and consolation, and sanctification, derived through the truth of God, without entertaining a sacred regard and cordial love for it, and an ardent desire to propagate it in its purity. There is a great error prevalent on this point. It is commonly supposed that strenuousness for the purity of the faith once delivered to the saints is inconsistent with fervent piety, or, at least, that it is not a necessary ingredient of holiness. This opinion is as unphilosophical as it is contrary to the gospel. The reverse of the proposition is the exact truth. We need only refer to the example of St. Paul, and of the primitive church, and ask, *who fought and bled for the truth*, and at the same time, *whose piety shone most brightly?* And is that spirit to be praised, as a spirit of love to the truth, which can entertain disregard to the sanctity and purity of this sacred trust? which can regard with indifference wanderings from truth, the truth of God, that truth which is alone the instrument of sanctification? To

such soldiers of the cross would not the venerable apostle say, "Brethren, in this I praise you not?"

Such soldiers are not to be found in the *front ranks* of the army of Christ in the latter glory: *for* they have not taken to themselves, "the *whole* armour of God." Nay, of them it may be said, they are unfaithful to a most sacred trust. Through want of a distinct and heartfelt apprehension of the value of this solemn deposit, or, in order to avoid the charge of bigotry, and gain a false praise of liberality, they can be indifferent to the purity of the truth of God.

Liberality, it is true, is a virtue and a duty, and as such will blend its mild beams in the pure light of the church's jubilee. Liberality is a virtue and a duty—but it is not that easily acquired and common thing, for which it is too often mistaken. Enlightened, gospel liberality discerns what is not essentially important, and knows *where* to wave strenuousness. But such liberality is not common. It is not merely the spontaneous overflowing of a kind disposition, nor the immediate offspring of a gracious state; but the result of spiritual affections, enlightened and matured by spiritual wisdom and experience. *It is a quality difficult of attainment.* On the other hand, popular, spurious liberality, which is often mistaken as a mark of eminent piety, is easy of acquisition. Generated, frequently, in a gentle disposition, by ignorance and an indolent desire of peace, it involves either an error of judgment, in treating as unimportant that which is of vital interest, or it implies a want of symmetry in love for the truth—a want of proper estimation of the truth, displayed in indifference, or want of due regard to its purity. It admits, with facility, almost any plausible modification of doctrine, and thus escapes the odious charge of sectarianism. It hardly knows, or knowing does not much rely on, its own sentiments: (a striking proof that they are not the result of patient investigation) and practically reverses the order of things, by preferring peace to purity,—forming the superstructure by abstracting from the foundation.

But let it be remembered, this is not *Gospel* liberality, this is not gospel charity. Gospel charity is made of "*sterner stuff*"—it is Love tempered and annealed by Truth. The weakness of an overpeaceful spirit, and the liberality which would compromise principle, though they may appear beautiful in the eyes of men, enter not into symmetry of Christian character, and will have no place in the distinctive traits of that time when truth shall be loved, and practised, and maintained.

In the final triumph of religion then, one of those prominent features in which the beauty of holiness, the glory of God, shall shine most conspicuously, will be approximation to symmetry in Christian character. A more full and accurate perception of the nature of vital religion—harmony between the morality and the confidence of faith—profound reverence for a God of holiness—and, a genuine love for the truth in its purity and integrity:—these shall unite to confer on the Christian stature the *beauty of just proportion*, and these, in their blended influence, shall characterize the piety of that age when Zion "shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God."

One more leading trait will complete our delineation of the age of glory.

II. The system of doctrine revealed in the sacred volume is one, and it is harmonious:—but the treasure was committed to *earthen* vessels; and clay is intermingled, purity is alloyed. The harmony of the grand

system, as held by Christians, is wanting. Now, while all appeal to the same divine revelation, unseemly differences mar the uniformity of faith in the church catholic. In that day when "there shall be one Lord, and his name one," all important diversities will cease. SYMMETRY IN CHRISTIAN BELIEF, will then reflect the image of the gospel, and believers shall, "with one mind and one mouth, glorify God." Symmetry in Christian belief—*including purity in the system of Christian doctrine, and harmony in the general reception of this system*—shall characterize the church universal, in her day of glory.

(1.) It has been, and is yet, a sentiment entertained by many, that differences in religious opinion are not injurious; that they are, on the contrary, decidedly advantageous, in imparting variety and beauty to Christianity—and that therefore perfect unanimity of faith is not to be desired. That moreover, as all men cannot view objects in the same light—as the capacities, genius, and information of men are widely different—so they cannot be required to think alike on moral subjects: and therefore, that at no time, not even in the latter age of glory, will Christians be required to entertain the same views of religious truth. But this opinion is contrary both to reason and Scripture. If there is truth in the world, it must have a greater amount of evidence than error—otherwise, truth were no longer truth. To believe error then, is to judge without evidence, or contrary to it, which in morals the mind would not and could not do, were not the inclination, the will, concerned. For error in morals is not merely the result of a defect in the natural faculties; but the affection, the inclination, is concerned. If the moral faculty were right, the mind would be incapable of moral error, which is therefore criminal. So that in proportion as the obliquity of the moral faculty of man is rectified, and he is renewed in the image of God, will he recognise divine truth; and consequently, the effect of a general enlightening and sanctification, will be harmony of belief in the truth among Christians.

(2.) Moreover, if according to the Scripture representations, *peace and love* shall in that period prevail, great unanimity of sentiment *must necessarily* exist, and this unanimity must be *in the truth.*

"Love in the truth" is the only genuine and permanent Christian love. An agreement in sentiment, and in the knowledge and belief of the truth, is essential to uninterrupted harmony of feeling. Every approximation, therefore, to pure and perfect love, supposes a corresponding approach to the same correct views of divine truth. Love without regard to truth is not Christian love—is not love in the truth, and for the truth's sake. There may be natural affection, there may be party preference, there may be human friendship; but *Christian oneness is unanimity in the truth.* To him who sincerely loves the truth, error in another is disagreeable, and that in proportion to the depth and faithfulness of the love for the truth which he himself entertains. So that if Christian peace, and fervent and enduring love, shall mark the glory of that day, there must, of necessity, be *a general harmony in sentiment;* and *this sentiment being truth,* symmetry in belief will adorn the church of Christ.

It cannot be expected, however, that on every point, not determined by the authority of revelation, Christians will be of the same mind. That were to seek perfection, in this embryo state of existence. But as there will be uniformity of sentiment in heaven, so, as we approach and enter upon that time when God shall, in a peculiar manner, dwell with men, will our faith resemble the belief of heaven.

(3.) The Bible teaches but one system of truth and, if the causes which hinder our perception of that truth were removed, we should all behold alike the glory of the Lord, in the "open glass" of the gospel. Now before the advent of that blissful period, many of these obstructions will be removed. *Ignorance is a great obstacle*—a merely partial and superficial acquaintance with revealed truth. This ever has been, and still is, the parent and guardian of many an error, and consequently opposes an obstinate hindrance to unison of sentiment. But in that day "many shall run to and fro, and knowledge be increased." The general prevalence of piety implies that there will be an increasing spirit of sincere search after true wisdom; for truth is the aliment of a regenerated soul—that which it naturally seeks, and upon which it subsists. As Christians make progress in spiritual apprehension of the truth, their views will more nearly accord. Ignorance shall raise her leaden eyelids, and astounded at the blaze of increasing light, hasten to depart. For it is written "The vail that is spread over all nations shall be destroyed," and "the earth shall be *full* of the knowledge of the Lord."

Then, when knowledge is increased, and twilight brightens into day, shall the watchmen on Zion's walls "see eye to eye;" and one most formidable barrier to the harmony of Christians disappear. Need it be said, then, that *if there be in the church a disposition to undervalue the ardent pursuit of true knowledge*, or if she makes to herself ministers who thus act, and who, through any cause, feed the flock of Christ with food which comes not from the Master's table, she is pursuing a course which must, in the very nature of things, be productive of distracting error—a course which cannot lead to harmony in the truth—a course which leads not to the latter-day glory? For in that day "the lip of truth" alone "shall be established"—"the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold." And thus, while ignorance is driven away, prejudice and superstition, twin sisters, shall flee in their chariot of darkness, and no longer prevent unity of Christian sentiment.

(4.) But there is *one most efficient cause of error and division*, the removal of which is essential to symmetry of belief among Christians, and the overturning of which will be as the shaking of heaven and earth.

And this will be the overthrow—*the subversion of intellectual pride—the subjection of false philosophy.* It is "our prerogative, as rational beings, and our duty as Christians, to think as well as act *rationally*, to see that our convictions of truth rest on grounds of right reason." But "while it is maintained that reason and philosophy, in their true character, *ought* to have a certain degree and extent of influence in the formation of our religious system"—"yet a true faith, although it cannot contradict any universal principle of speculative reason, is, in a certain sense, independent of the discursions of philosophy, and in its proper nature, beyond the reach of positive *science*, and theoretical *insight*. Christianity is not a *theory* or a *speculation;* but a Life. Not a *philosophy* of life, but a life and a living process."

"We cannot say *to what extent* a false system of philosophy and metaphysical opinions, which in their natural and uncounteracted tendency would go to destroy all religion, may be received in a Christian community, and yet the power of spiritual religion retain its hold and its efficacy in the hearts of the people"—"but injury must result from an unsuspecting confidence in metaphysical opinions which are essen-

tially at variance with the doctrines of revelation; especially when those opinions lead gradually to alter our views of religion itself, and of all that is peculiar in the Christian system."*

Trace the history of the church, and mark well whether, in most of those storms by which, from century to century, the bark of truth and faith has been sorely buffeted, FALSE PHILOSOPHY has not careered in dark triumph, the master-demon of the tempest.

Miserable Spirit! how has it ever deluded the church of Christ! How has it ever poisoned the streams of truth, and darkened the light of heaven! How have schisms been rent, and the cold waters of division flowed, between those who should have cleaved to each other with more than human love! How has the warm current of brotherly Christian affection been chilled, the cause of the Redeemer wounded, and the symmetry of the gospel system grievously distorted, by this evil working spirit! But in that day it shall fall—for the Lord himself shall be exalted, and the pride of man bow from its fancied height of folly, and find true dignity at the feet of Jesus, receiving with child-like docility, the simple dictates which it has so often mingled with the crudities of an earthly wisdom. Even now, as of yore, is this false, and dark, and proud philosophy, marring the beauty of gospel truth. But not always will this be—not always. The day will come when Christians shall *reason indeed*, but *their text-book will be the Bible.* And then, Oh False Philosophy! offspring of Satanick pride, instrument of infernal agency, thou shalt meet thy doom! The seed of the woman shall crush thee, Oh enemy of harmony and of truth!

It must be so in the day of peace and purity. In no other way can harmony in the truth be secured. Human reason must be implicitly subjected to the dictates of revelation. For while men will think for themselves, in matters beyond the grasp of their intellect, they will think wildly and differently: and never, till all return from their wanderings to the source of truth, and bow with submission to hear what God the Lord will say, can there be a general agreement, an agreement in the truth. As one of the harbingers, then, of a brighter and better time, as one of the preparatives to symmetry of belief among Christians, we must hail the downfall of intellectual pride and "philosophy falsely so called." For the system of doctrine then held will be such as to exalt God and abase man. It is written, "The Lord alone shall be exalted in that day."

(5.) Something might briefly be said of another class of obstacles to harmony among Christians. Suffice it, however, to remark, that as, when the doctrines of a church become unsound, her measures and practices will be unscriptural, so an immediate result of the restoration of purity and harmony in Christian belief, will be the exclusion of all mere inventions and prescriptions of men in modes of worship and church practices: and that, in these things, whatever is not accordant to the truth will, as "wood, hay, and stubble," be consumed by the refining fire of Him who "shall purify the sons of Levi."

Thus have we attempted to delineate two of the most luminous and important features of that latter-day glory which shall bless the Christian church. An approximation to symmetry of belief, including purity of doctrine, and harmony of faith in the church universal—and, in individual Christians, a near approach to symmetry of character or

* See Essay Preliminary to "Coleridge's Aids to Reflection."

stature. By these will God be glorified, and when these appear, heaven will have been begun upon earth.

And now, *would we know whether the time of Zion's blessedness draws nigh*—would we know whether we stand on the threshold of that bright era—are the scenes transacted around us the immediate initiatives to that great glory? We have the tokens, we have the characteristics of that age. We have, before us, the church and the world. Who is a wise man to trace and comprehend the bearings of the present order of events? Yet look not so much, and so steadily, at the *World.* How, in that dark and vast body of sin and death, can *we* discern, amidst the chaos of seemingly conflicting principles and tendencies, the signs of that better order of things which shall finally result? Look rather at the *Church:* here, perhaps, we may make surer inferences; for the kingdom of God cometh not with observation, but is *within.* It is among the host of God's elect that we must search for the development of those tokens which augur approaching peace and happiness to the church. This is the army of the Lord, which must go on "from conquering to conquer." Zion herself must "awake and put on her beautiful garments."

What the church shall yet experience before the advent of that beatific period, none can tell. Though the result will assuredly be most joyful, the intervening age may be fraught with incidents of a far different character. This we know, that "*through much tribulation*" the kingdom of heaven is usually attained.

Perhaps when every Christian heart beats high with expectation; when the eye of faith is illumined at the cheering prospect; and when, to human vision, the church is on the very verge of the era of rest and glory, the command may go forth—"turn ye, and take your journey into the wilderness." Or, e'er the arrival of jubilee to the church, the true disciples may be called to "resist unto blood." When Christianity is rapidly rolling its waves of glory over the wide world, will not a standard be erected by Satan? When the children of men behold the kingdoms of this world fast reverting to the dominion of the "King of Saints" and his chosen ones, will there not be one mighty struggle made? When the clouds of opposition shall be driven darkly and heavily onward by the Prince of darkness, to obscure, and extinguish if he might, the shining orb of truth, will no storm arise? Who can anticipate the fearful energy of that last effort which sin will make, when stung by wrath, and goaded by despair, it rushes on with frantic recklessness, and conspicuous though the shield of Jehovah be around his people, dares to hurl itself on the thick bosses of the buckler of Omnipotence!

It may be, therefore, in the conflict of great principles, that a season of the most sharp and bloody warfare will be the precursor of the period of rest. Is it certain that the light of latter glory will *gradually* dawn, or may it not burst in full and sudden splendour from a heaven of clouds? The ways of God may not be scanned by men.

But gloomy, and severe, and protracted though the trial may be, victory will crown the Christian host; and, when the scenes of turmoil, and sin, and strife, shall have passed away, the long predicted peace and rest will ensue. The "morning stars" once exulted o'er this rising world, but more august will be the sight when, standing on the verge of that latter age of glory, some redeemed sinner shall shout aloud with joy, as he beholds the Church rising in beauty, in majesty,

—crowned with honour, the "joy of the whole earth." Behold the New Jerusalem! her bulwarks, salvation—her gates, praise! God is her sun and shield—and, lo! Gentiles come to her light, and Kings to the brightness of her rising. See her, as in virgin beauty she stands forth, "the desire of all nations." The voice of her Lord has called, and she has hasted to lay aside the habiliments of mourning, and is clad in garments of everlasting joy. *The Church has triumphed.* The glory of the Lord is at length revealed, and all flesh behold it together, as the mouth of the Lord hath spoken.

"Rise, crown'd with light, imperial Salem, rise!
Exalt thy towery head, and lift thy eyes!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend!
See Heaven his sparkling portals wide display,
And break upon thee in a flood of day!

Hark! heard you that shout? it comes rolling mightily from afar: —the sound of many voices as in triumph. It draws nearer—it waxes louder. Earth with her millions has joined it—the voices of heaven are intermingling—the dark chasm of wo sends forth a deep-toned response. It rises, it rolls onward, it swells, it bursts in one long, loud, universal peal. He is come! He is come! "HALLELUJAH, FOR THE LORD GOD OMNIPOTENT REIGNETH!"

From the London Evangelical Magazine for April.

AN ADDRESS, ON OCCASION OF THE BAPTISM OF A MINISTER'S CHILD.

The warrant of the present solemnity we consider to be derived from the *identity* of the Abrahamic and Christian covenants. If that identity can once be established, the baptism of a child, whose parents have an interest in the blessings of the covenant, will appear to be a reasonable, a significant, and a scriptural rite. It is by a very direct course that we reach the conclusion, that the covenant with Abraham was substantially the same as that under which we are now placed. When the Apostle Paul is writing to the Galatians of that redemption which Christ effected when he bore the curse of a violated law, he states the great design of this transcendent dispensation to be, "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." "Now, to Abraham," says the Apostle, "and his seed, were the promises made. He saith not, and to seeds, as of many; but as to one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." —Gal. iii. 13—17. Our conclusion then is, that if the covenant which was confirmed of God in Christ, with his servant Abraham, was not disannulled by the giving of the law from Sinai, it has never been disannulled since that event; and that it is now, in all its vital provisions, as much in force as it was when Jehovah said to Abraham, "I will be a God to thee, and to thy seed after thee."

It was surely upon the provisions of this unchanging and merciful covenant, that the Apostle Peter reasoned with the Jews on the day of Pentecost, after our blessed Lord had taken possession of his throne. When he heard their anxious cry, "Men and brethren, what shall we do?" he

urged them to immediate repentance, and to a submission to the significant rite of baptism, assuring them that the promise was to them, and to their children, as well as to all the Gentile tribes, wherever the message of reconciliation might reach (Acts ii. 37—40). The promise spoken of is evidently that of the Holy Spirit; but the blessing of Abraham which was to come on the Gentiles through Christ, included in it, as the reasoning of Paul with the Galatians abundantly shows—"the promise of the Spirit through faith." What, then, is the argument, in support of the baptism of our dear infants, derived from these general premises?

Why, *in the first place*, the covenant with Abraham is that very constitution which remained in full force after our Lord had ascended up on high; and in fulfilment of whose promises all nations of the earth have been blessed, and the offers of Divine mercy have been presented to the Gentiles.

In the second place, the covenant with Abraham embraced, in its merciful provisions, his infant offspring with himself. "I will be a God to thee, and to thy seed after thee," was the express assurance given to the patriarch; and that he might have no doubt as to the exact meaning of the promise, and as to the mutual participation of himself and his offspring in its blessings, the significant rite of circumcision was appended to the covenant, and *parent* and *child* were, in one day, subjected to that seal of the righteousness of the faith which the patriarch possessed while yet uncircumcised.

In the third place, we find an inspired apostle, in the name of Christ, immediately after his ascension, appealing to that part of the ancient constitution which included children with their parents, as unabrogated, and extending it to all of every nation who should become obedient to the faith of Christ.

Our conclusion, then, is, that that feature of the Abrahamic covenant which incorporated children with their parents in the enjoyment of the visible signs of the covenant, is unaltered in every thing save the character of the rite by which the moral and influential union is recognised. In Christ Jesus, as there is neither "Jew nor Greek," so neither is there "male nor female;" and, hence, an initiatory rite has been fixed upon in which all may alike participate; which shall, equally with that of circumcision, be the emblem of purification from sin; but which shall better comport with the dispensation of the Spirit, and better suit the genius of *his* religion who said, "My yoke is easy, and my burden is light."

But we are not met, on this occasion, so much to argue as to feel. The hour of baptism is a solemn one, both *to lookers on*, and *to those more immediately concerned*. To lookers on, that they may inquire, with becoming reverence of mind, whether the baptism of water has been associated in their history with that of the Holy Ghost. A baptized unbeliever!—a baptized enemy of Christ!—a baptized worldling!—a baptized formalist! What awful contradictions are these! Oh, if there be one here who has been baptized with water in the name of the blessed Trinity, but whose soul has not been cleansed from the pollution and prevalence of sin, I beseech that individual to improve this moment for purposes of deep repentance, penitential confession of sin, and hearty acceptance by faith of the provisions of that covenant the sign of which is about to pass on the infant son of one of Christ's faithful ministers, and the beloved pastor of this flock.

And, oh, my esteemed friend

and brother, what a moment is this to you, and to the beloved mother of your babe! This is the first time you have appeared in these interesting circumstances. The baptism of a first child must be accompanied with very endearing associations of mind.

You are here to express your gratitude to God, for, "lo, children are an heritage from the Lord, and the fruit of the womb is his reward." Had it pleased God to deny to you the blessing of offspring, you would have doubtless still said, "Thy will be done;" but your eyes behold the child of your hopes, and you now recognise him as a gift from the Lord. You see the first-born son of your house, while the mother lives to extend over his helpless infancy her maternal care; let the language of your heart be, as I doubt not it is, "Bless the Lord, O my soul; and all that is within me, bless his holy name!"

But *you are here to express the sense you entertain of that corruption of nature which attaches even to smiling infancy.* "Behold," said David, "I was shapen in sin, and in iniquity did my mother conceive me." The diseases and mortality to which our dear babes are subject, added to the rebellious propensities which they so early evince, furnish indubitable proof of the stain and corruption of original sin. When we bring them to the baptismal font, we profess our belief that their natures need to be cleansed, and we humble ourselves as the medium of transmitting that unholy principle which constitutes them sinners.

You are here to express your confidence in the provisions of God's covenant. For yourselves, as parents, you are this night claiming the privileges of that covenant. You are solemnly taking God afresh to be your portion, and the rock of your salvation; and, for your offspring, you are urging God's own plea—"I will be a God to thee, and to thy seed after thee;" "I will pour out my Spirit upon thy seed;" "My Spirit and my word shall not depart from thy seed, nor from thy seed's seed for ever."

You are here to express your religious purposes. Believing in the religion of the cross for yourselves, you are engaging, over these mystic symbols that you will teach it, as his powers expand, to the infant subject of this rite. When you lie down, when you rise up, when you go out and come in, (for we must not be less anxious about the spiritual interests of our children than were the Jews) you will leave some impression of the value of Christianity upon the mind of your child. By precept, by example, by fervent prayer with and for this dear little one, you will endeavour to draw him to the knowledge and love of Christ.

My beloved brother, I must be allowed to remind you that the children of ministers are objects of intense, and sometimes invidious observation. Keep this in view; it will stimulate your parental vigilance, and will quicken that prayer which will be your child's best inheritance.

Allow me, in proceeding to dispense this ordinance, to express the hearty good-feeling with which I do it. It was my happiness to call you friends when you were single; and that happiness has in no way been diminished by the interesting and endearing relation into which you have since entered. I congratulate you on the birth of the dear infant whom you are now about to dedicate to God. May he prove the blessing of your youth, and the solace of your old age! May he be sanctified, like Samuel, from his earliest days. May no cloud of darkness rest on his path! May his life and health be preserved; and, like the infant Saviour, may he "increase in wis-

dom and stature, and in favour with God and man!"

Your beloved people are this night bearing you and your little one on their hearts before God. Who can fully estimate the results of such a united, affectionate, and believing appeal to the throne of the heavenly grace? May showers of blessing descend, my brother, on you and yours, and may this night be distinguished in the annals of eternity!

THE TEARS OF PARENTS.

(*Concluded from p.* 176, *of our April No.*)

We think this article deserves the very serious consideration of parents who have young children to educate, and of all who are employed as teachers of youth.—EDIT.

I know not, my dear friend, that it is necessary for me to make any remark upon Evelyn's narrative, in its bearing upon the particular subject of these cursory reflections—precocity; since your mind will have suggested all, and more than all, that I could offer. I confess, however, that if I had not known beforehand that the child died in tender years, I should have concluded so before I had read half of the catalogue of his attainments; for as I before remarked, such a premature excitement of brain is in effect a disease, and is scarcely consistent with a due balance and healthy condition of the animal functions. I suspect also from the character given of the child's delicate beauty of person, that he was of that peculiar temperament of body which is connected with a morbid state of the glands; for, as is well known, the early victims of the distressing affections to which I allude, and many of whom die of pulmonary consumption, are often as premature in mind as they are sickly in body; and you are aware that every medical man who has written on disorders of this nature, mentions inordinate mental excitement and bodily inactivity as greatly predisposing to them. If you will turn to the Christian Observer, for 1824, p. 682, you will find Sir Astley Cooper saying that the system pursued in modern education of prematurely urging the mind, and forgetting the frailty of its corporeal tenement, is one chief cause of the prevalence of the painful maladies above referred to. In the case of girls in particular, he says that the overstrained attention and sedentary habits necessary for an early proficiency in what are called accomplishments, are a fruitful source of disease, deformity, and premature decay; more especially where the mind of the child is naturally forward, and the body delicate. "Girls," says Sir Astley, "are frequently compelled to sit from morning till night engaged in learning music, drawing, geography, French, nay even Italian, and I know not what else, without paying the slightest attention to the preservation of their health, and thus impairing constitutions which might have been rendered strong and robust. . . . . The mischiefs thus arising from the false system of education at present pursued in this country so frequently come before my notice, that I wish what I have said to be generally known, in order that future misery may be prevented, and the physical education of our youth be better directed. . . . I do not exaggerate, when I say that within this last year I have seen five hundred cases of scrofulous affections; never a day passes over my head without my seeing a case, and frequently three or four. This very day I have seen more; and if asked how many boys among them, I should answer not one. And what is the reason? Why, that boys *will* take exercise, and thus are less liable to the complaint;

whilst girls are not allowed, and therefore, if predisposed to it, are almost always attacked by it. . . . Air, exercise, and nourishment are the three great points to be kept in view in the treatment of scrofulous affections."

Sir Astley Cooper here congratulates boys; but what would he have said if he had paid a morning visit to the family of Drusius or of Evelyn, and found a child scarcely out of arms poring over a polyglot of oriental languages, and relinquishing his bats and balls for the entertaining subtleties of masoretic punctuation? Evelyn feels great delight that his child was "far from childish:" but why should not a child be childish? there is no wickedness in being childish, any more than in being precose. A child *ought* to be childish; and if he be not, there is a defect either in his character or his education. Our Saviour himself took a child, and set him in the midst of his disciples, and told them that whosoever will obtain the kingdom of heaven must receive it as a little child; alluding, I suppose, chiefly to the simplicity of infancy. Evelyn's child was not altogether simple; there was somewhat of what was artificial, what was not natural to his years, mixed with his lovely character; and so far as this is indicated, it weakens our sympathy. When he asks, "if he might pray with his hands *unjoined*," he is altogether the child; his piety, his reverence for God, his tenderness of conscience, his willingness to bear inconvenience or pain where duty requires it, are thus incidentally evinced; while his scruple is so full of sincerity, that we sympathize while we smile at his simplicity. But when he deals in abstract truths, and lays down theological propositions, such as that "all God's children must suffer affliction," and when he "declaims against the vanities of the world before he has seen any," he is no longer a child of five years old speaking from his own simple feelings; he is either repeating by rote, or he has gained an early maturity of thought and an abstraction which are not natural, and are not of necessity religious. In giving up his own little world for God, in bearing with meekness the afflicting hand of his heavenly Father, in expressing his reverence by wishing to assume the accustomed attitude of infantile devotion; and above all, in his simple and affecting prayer, "Sweet Jesus, save me—deliver me—pardon my sins—let thine angels receive me," he evidences an early growth of the *spiritual* affections; but in abstracting all this into theological propositions, he merely shows the prematurity of the *mental* powers, or more probably what he had heard and remembered. "My son, give me thy heart," as distinct from the mere exercise of the understanding, is the command of our heavenly Father; and in the case of little children, and often of older converts, the heart may be far in advance of the intellect.

I have said thus much lest I should have seemed, in my alarms concerning premature mental activity, to be censuring early piety. The two things are wholly distinct; except indeed, as true religion tends eminently to develop the intellect, and to raise it to its highest exaltation. But many children who have been far from showing great cerebral development, have been early sanctified by the grace of God; and, to my mind, such children are a far more striking illustration of the power of religion, than those infant prodigies whose memoirs are so often held forth to public admiration.

Yet think not, my dear friend, that I would undervalue that inestimable gift of God—intellect. Every Christian parent would wish to see his children endued with fair, and it may be with bright,

abilities; and it is a duty to cultivate them with reasonable assiduity; and, by the blessing of God, no evil but much good will arise from so doing. But how many languages, oriental or occidental, I should be glad to be informed, will compensate for a child being "liver grown," (Evelyn's word is very expressive, and speaks volumes,) and dying at the early dawn of his opening faculties? Surely here is a striking lesson of moderation to Christian parents; that in gratifying their own vanity, they do not macerate their beloved offspring. There is a lesson also of contentment for those parents whose children are the reverse of precocious; for if they ripen into well-informed and truly Christian men and women, the anxious parent will have no reason to regret that they did not carry half a score of languages or accomplishments to an untimely grave. Had Richard Evelyn and young Drusius both attained maturity, I greatly doubt, whether at the age of thirty or forty they would have surpassed in intellect and attainments many far less hopeful pupils; but I have no doubt at all but that their energy, both of body and mind, would have been so prematurely wasted, that they would not have performed in the actual business of life, or even of literature, one-half of what has been accomplished by thousands of less promising scholars.

I think there is often a fallacy, if I may so express it, in the tears which are shed over the bier of precocious children, as if what had been taken away had a *religious* worth, which, as before remarked, does not belong to it. It is true that heaven is the region of light and knowledge; but it is far more eminently the atmosphere of love, and joy, and holiness; and though in our intellectual development we resemble, in a manner which the brute creation cannot do, the Image in which we were originally created, yet we also resemble condemned spirits, who did not lose intellectuality in losing the moral image of God; whereas in the spiritual exercise of the affections, grounded it may be on a very imperfect expansion of mind, we are like our Maker in the most exalted qualities to which human nature, sustained by Divine grace, can advance.

There is sometimes, I apprehend, no small measure of jugglery in the apparent precocity of children; it being merely the exercise of the memory while both the moral and the intellectual powers are very feebly expanded. The consideration of the latter defect (the intellectual) does not fall particularly within the train of religious allusion in his letter; otherwise I should trouble you with a few remarks upon it. For sure I am that there is not a more fallacious precocity than that which results from the mere exercise of memory. It is, indeed, an important part of education to communicate the knowledge of facts; but it is a much more important part to lead the youthful mind to reason upon them. But instead of this, the mind is often oppressed with aliment which is never digested or assimilated, and therefore does not minister to mental health and vigour. The exercise of the intellect, within due bounds, is of far greater moment in early life than indiscriminately tasking the memory. And it is with these faculties as with the bodily organs, that the too great use of one often weakens another. A boatman has the upper half of his frame firmly knit and powerfully developed; while the nether, for want of use, shrinks into feebleness. The same remark applies more or less to every trade, profession, and occupation of life. Thus in like manner, a child instructed merely by means of its memory, learns to neglect the use of its reason; and thus while it grasps facts it cannot rightly em-

ploy them. For ultimate effect, the basis of early mental vigour is a far more solid foundation than the accumulation merely by dint of memory, of the utmost acquisitions of science or scholarship. This matter is better understood now than it was formerly, and hence education is becoming less parrot-like and more intellectual; but much remains to be accomplished before the evil will be wholly remedied, more especially as stipendiary instructors find it more easy to make a child learn by rote ten pages than to teach it to understand one.

But this, as I before said, is not our question, which concerns religion, not intellect. But even in what is called "teaching the truths of religion" the same defect too often occurs; the memory is overloaded, while the understanding is little exercised, and the affections are wholly untouched. I have been quite astonished at the magpie effusions of some quinquennial religionists; but there was as little of the head as of the heart in the performance. Had such a child died early, it would, perhaps, have been thought that he was precociously intellectual and early devoted to God; whereas he was a mere receptacle for the storing of words. Many of these words *might* afterwards be useful; and I would not absolutely say that we must never, on any occasion, teach a child any thing by memory which he does not at the moment perfectly comprehend: but my notion of what is scriptural and reasonable would extend a great way in that direction, if not to that precise limit; and sure I am, that wherever may be the exact line of division, the practice in many religious families is to exceed it. I have felt this even in reading such invaluable books as Janeway's Token above mentioned. Take from such narratives first, all that was remembered without being understood; and secondly, all that was understood without being felt; and both the religion and the precocity will be considerably reduced in magnitude. A wise Christian parent will be satisfied, if after a large deduction on the first two items, there remains on the third such a measure of true piety as may be effectual to salvation, though it may be of little value for biographical brilliance.

Thus have I run on with these cursory remarks. The sum is, that precocity is not to be desired, and that the tears shed on the graves of precocious children are often made more bitter by the mixture of other ingredients than those of simple parental affection. The parent thinks what such a promising child *would have been;* and secret disappointed vanity and self-love unconsciously add to the bitterness of his bereavement. It may console him to reflect that, very probably, his fond hopes would have been blighted; and that the blossom thus early stimulated would never have ripened into any extraordinary excellence of fruit; so that he has lost his child, not in his hour of promise, but in his early noon, from which his manhood would have been only decadence. But it should console him more to reflect, that even if those opening talents would have expanded to the gigantick powers of a Newton, and those early Christian virtues have been matured to the spiritual growth of an apostle, they have been enlarged immeasurably more in the heavenly world than they would have been here upon earth; and that so far from being nipped in the bud, they have only been transplanted to a more genial clime, where they could unfold for ever, watered from the fountain of Omniscient wisdom, and vivified by the direct beams of the Sun of Righteousness.

I am, my dear Friend, ever yours in Christian affection,

—— ——.

Review.

The essays reviewed in the following short article from the London Evangelical Magazine relate to subjects which few know how to treat well, and which we have long wished to see taken hold of by the hand of a master. The author of these essays appears to be such a master, by the representation of his reviewer, and by the short extracts which this article exhibits. We hope that some of our enterprising printers will, without fail, republish this small work in our country.

ESSAYS, *designed to afford Christian Encouragement and Consolation, By John Sheppard, Author of "Thoughts on Private Devotion," &c.* 1 *vol.* 12*mo. pp.* 368.

We hailed the announcement of this work with peculiar satisfaction. The former productions of the respected author, especially the volume on Private Devotion, had evinced so much accuracy of thought and tenderness of feeling, combined with such deep and unobtrusive piety, as to lead us to anticipate a high degree of valuable instruction from the same pen on the important subject of Christian encouragement. Nor have we been disappointed. On the contrary, we do not hesitate to express our conviction that the present volume, taken as a whole, exceeds in interest and originality any one of Mr. Sheppard's former publications. It bears the attractive impress of individual experience, and is evidently the result of long-continued, accurate, scrutinizing observation on the hidden and complicated, as well as the more obvious and prevailing, processes of thought and feeling incident to a mind of exquisite susceptibility under the pressure of mental and bodily suffering; yet sustained by the superabounding influence of Christian principle, in the "faint yet pursuing" exercise of Christian duty.

Such a work was much needed; for, amid the numerous publications on subjects somewhat analogous, not one (so far as we are aware) has been expressly adapted to that interesting, though not very numerous, class of readers who are aptly designated by our author as "reflective, questioning, pensive, doubting, and, in some sense, speculative." Such persons are often unable to appropriate the ordinary kinds of consolations. A keen discernment readily discovers essential points of difference in their individual experience which seem to exclude them from the sphere of general encouragement. Addresses to such must possess a specific character, an evident adaption to their peculiar circumstances. Proof must be afforded that the essential nature and immediate causes of their mental sufferings are well understood, before they can repose confidence in the prescriber, or implicitly yield to the discipline which he may suggest. An attentive perusal of a single section of the volume before us cannot fail to inspire that desirable confidence. A vivid description of many painful and perplexing states of mind is given with scrupulous fidelity, accompanied with remedial suggestions, dictated alike by scriptural truth and by a happy experience of their efficacy under similar sorrows. And although no individual mind can be the exact counterpart of any other mind, yet, as a *specimen* of a peculiar class, it may exhibit so many points of general resemblance as at once to excite a tender sympathy and the cheering hope that a state before supposed to be unparalleled and irremediable may yet yield to those

Divine influences which, in this volume, are shown to be fully adequate and available even in the most complicated and apparently anomalous cases.

Mr. Sheppard's familiarity with intellectual analysis as well as with scriptural truth has eminently qualified him for the task he has performed. Nor has his acquaintance with human physiology, and with physical science in general, been altogether unavailing in his endeavours to trace the mutual influence of the body on the mind, in the production of many morbid states of feeling which are often attributed solely to mental causes. Our author's varied stores of learning and research, though always employed with singular unobtrusiveness and modesty, are yet brought to bear, with admirable propriety and effect, both in the illustration and enforcement of his leading positions.

It would be unjust to our author not to remark, that much judgment is exercised in the mode of treating those mingled and varying states of feeling to which we have before alluded. No encouragement is afforded to the fancies of a morbid and distorted imagination. The good is carefully separated from the bad. Faithful reproof is administered where it is needed, not less than appropriate consolation. Evils are not extenuated in the mind and character because they may happen to be associated with some highly intellectual and interesting qualities. A rigid, honest scrutiny is employed, and every thought and feeling subjected to the test of divine truth. We are happy to be able to add that a rich tone of devotional and evangelical sentiment pervades the whole. In truth it may be said that the work has a holy, practical tendency, being peculiarly adapted to rectify intellectual obliquities, and to give a scriptural and useful direction to an order of minds possessing susceptibilities for elevated enjoyment and intellectual enterprise, as well as for intense suffering in all the refinement of intellectual misery.

Our limits compel us to withhold from our readers the general analysis of Mr. Sheppard's pages which we had prepared. We must conclude with merely presenting them with a list of the topics discussed and a specimen or two of our author's truly original manner of treating them.

I. On the value and credibility of the Gospel; and its adaptedness to our Sorrows, Fears, and Moral Necessities. II. On strained Interpretations of the Doctrine of Faith or Conversion; which may induce a despondent impression that we are and shall be destitute of it. III. On suspicions that Faith may not be genuine, induced by the frequent observation and partial experience of Self-delusions. IV. On Fears that Faith or Conversion is not genuine, arising from a nice analysis or scrutiny of Motives. V. On the painful Doubts excited by the prevalence of Evil and Suffering in the World. VI. On the Difficulties occurring in Revealed Truth, and in the study of Scripture. VII. On the Despondency arising from a sense of great and multiplied Sinfulness, especially as aggravated by a professed reception of the Gospel. VIII. Of the Pain endured in the loss or want of social Blessings, which would be peculiarly dear to us. IX. On Adversities in pecuniary circumstances. X. On the Fears of a widowed Mother. XI. On the Christian Interpretation of mysterious Chastisements. XII. On mental Illness or Debility. XIII. On distrustful Anxiety for the Coming of Christ. XIV. On the Promise of Eternal Life, as the great remedy of Earthly Sorrows.

In relation to suspicions that

faith may not be genuine, Mr. Sheppard remarks:—"Thus also I conceive, we may somewhat elucidate the sources of that spritual distress and weakness which attend the *fluctuations* of feeling incident to many imaginative minds. We shall suppose such a mind endued with principles, more or less feeble, of divine and vital faith. Now, while the imagination is vigorous and elated, it actively concurs with these, so actively and powerfully that its host of splendid and swift auxiliaries may be too often trusted and gloried in, as if they were the best and tried forces of the soul. Those few plain and steadfast principles, given and strengthened from above, which must form the reserve and real force in conflict, seem lost in that 'aëry crowd,' 'by thousands trooping;' or submit to be led by the glittering advances of those whom they ought to govern. But at length, and perhaps suddenly, there ensues a dark reverse. Some disease within, or some perplexities without, have 'troubled the host.' The array and chivalry of imagination are put to flight by the gloom, and, from being the vain-glorious auxiliaries, they turn at once to do the work of foes. For they now inspire confusion and dismay, proclaiming that all is lost; persuading the mind that its firmest principles are wholly sunk, or were but ideal like themselves. True, the little band from heaven secretly stand fast and survive—like champions, of whom we have read, that maintained in darkness the bridge or the defile,—but now in sad desertion, struggling hard and often foiled; smarting for the hollowness of those unsteady succours on which they had too much relied and calculated.

"It is thus, I apprehend, that you may in a great measure account for those changes and declensions which discourage and afflict you. Not that I would seem to forget or limit the sovereignty or importance of direct spiritual influence, both in its gifts and its withdrawments; but we are not authorized to overlook instrumental causes where they exist; and it is doubtless, often, if not always, the method of divine discipline to make our idiosyncracy instrumental to our spiritual vicissitudes. If then we are by temperament peculiarly liable to such reverses, we must learn to be especially prepared for them. In seasons when imagination promptly, and perhaps ardently, lends herself to hope, we must 'seek wisdom from above' to use and estimate her aids with caution; as in their very nature temporary and variable, never therefore to be leaned or rested on:—at periods, on the contrary, when she surrenders herself most to fear, we must supplicate and employ a heavenly strength to shun the mischiefs and alarms of her confused discomfiture, and 'stand in the evil day.'

". . . . The presence of some romantic aspiring for what is perfect and unearthly, and a cast of mind in religion too imaginative and poetic, may variously alloy the Christian character, causing it deceptively to promise far more than the amount of its practical and real worth; yet may it in no way disprove the existence of true piety, but rather afford some hopeful indication that this genuine principle is not altogether wanting."

In the admirable chapter on fears from scrutiny, &c., our author discovers much discrimination.

"You distinctly know that love to God is the first and great command, binding even originally, on account of our creation and preservation, and all the benefits of this life, but unspeakably the more on account of the inestimable and constraining mercy of redemption. But you are painfully apprized, by

self-inspection, how often this pure motive of devout and grateful love, or reverential imitative love, as immediately prompting your obedience, is unapparent. Do not, however, overlook what appears to be a just and important distinction. We are not to infer that this motive is *non-existent* whenever it is *unapparent* or *unfelt;* that there is no principle acting because there may be no emotion or sentiment awake. It were, indeed, most happy to have this love always consciously acting, and impelling the mind as an emotion; but it would be quite wrong to conclude that such is not the governing and primary impulse to a course of conduct because it may not be sensibly so in very many details of that course."

The section on mental illness and debility appears to us of high value, and likely to prove of essential service to the afflicted objects of the author's tender sympathy. We conclude with a short quotation from it. "As was before remarked, your disorder can scarcely fail to effect the state of *spiritual* feeling. An accession of sensibility will give vividness to the remembrance of guilt, and darken every awful anxious contemplation." Friends who possess, as to other points of your distress, refined discernment, true affection, and a degree of personal experience, may yet, it is painful to reflect, no way conceive the spiritual anxieties you encounter, nor appreciate the Christian peace which you have lost, or which you are earnest to secure: so that, amidst the confidential intercourse of assiduous kindness, the deepest of your wants and sorrows may be inexplicable still.

"There are those who will say to you—resist those feelings; give them battle; resolutely vanquish and suppress them.—Even friends, who in some measure understand your affliction, may sometimes, with the kindest, best intentions, urge this on you. Shall I second and enforce *such* exhortations?—Besides, that I would not willingly lose or impair your confidence,—I *could* not do so in sincerity; but must rather assent to what you perhaps may answer,—that as well might you be enjoined to change the weight of the atmosphere, as to remove by an effort the pain or weakness which you suffer. Yet I firmly unite with your best friends in saying it is a state which, except it were the will of heaven to aggravate, you can, as hitherto, for a while endure. Do not cast into the cup new ingredients of despondency, nor make it bitterly effervesce by your repinings. Do not omit duties, if at present indispensable, because they are burdensome; nor abandon others permanently, because they cannot at this season be performed. Pursue, however feebly, what is fittest now to be pursued. The sick or wounded soldier cannot make a rapid march or hold the front of battle. But he may perhaps be the sentinel even of to-day. He may occupy the trench or rampart; and, if not even so, shall he therefore cast away his armour? Another sun, another conflict, may find him, re-endued with strength and ardour, among the foremost bands. Meantime, forget not 'that they also serve who only stand and wait;' and that service, as performed in weakness and lowliness, may be the hardest of all; the most decisive of their loyalty and faithful zeal."

Literary and Philosophical Intelligence, etc.

Vegetable Mould.—The first inroads and fertility on barrenness are made by the smaller lichens, which, as Humboldt has well observed, labour to decompose the scorified matter of volcanoes, and the smooth and naked surfaces of sea-deserted rocks, and thus to "extend the dominion of vitality." These little plants will often obtain a footing where nothing else could be attached. So small are many that they are invisible to the naked eye, and the decay of these, when they have flourished and passed through their transient epochs of existence, is destined to form the first exuvial layer of vegetable mould; the successive generations give successive increments to that soil from which men are to reap their harvests, and cattle to derive their food; from which forests are designed to spring, and from which future navies are to be supplied.

But how is this frail dust to maintain its station on the smooth and polished rock, when vitality has ceased to exert its influence, and the structure which fixed it has decayed? This is the point which has been too generally overlooked, and which is the most wonderful provision of all; the plant, when dying, digs for itself a grave, sculptures in the solid rock a sepulchre in which its dust may rest.

For chemistry informs us that not only do these lichens consist in part of gummy matter, which causes their particles to stick together, but that they likewise form, when living, a considerable quantity of oxalic acid, which acid, when by their decay set free, acts upon the rock, and thus is a hollow formed in which the dead matter of the lichen is deposited. Furthermore, the acid, by combining with the limestone or other material of the rock, will often produce an important ingredient to the vegetable mould; and not only this, the moisture thus conveyed into the cracks and crevices of rocks and stones, when frozen, rends them, and by continual degradation, adds more and more to the forming soil. Successive generations of those plants successively perform their duties, and at length the barren breakers, or the pumice plains of a volcano, become converted into fruitful fields.—*Professor Burnett's Lecture.*

A writer in the Galenian states, that new and valuable discoveries of lead ore have been made upon the east bank of the Mississippi, between the Platte and Grant Rivers, in Iowa county, M. T. The ore is said to be of the best quality, found in large bodies, and over an extensive tract of country. Among the most valuable discoveries is a horizontal cave, the entrance of which is about 150 feet above the level of the river. It is from two to four feet wide, and from six to nine feet high. From this cave about 400,000 pounds of lead ore have been taken with little labour, and the operation was still continued.—The land is of the best quality, and covered with timber. A town called Van Buren, (which name has also been given to the caves and mines adjacent,) has been laid out, and that part of the country is rapidly increasing in population.

Utility of Music.—Plato says, "bodily exercise is the sister of pure and simple music; and as exercise imparts health to the body, so music imparts the power of self-government to the soul." In accordance with this sentiment, I am convinced that it has no small influence on school discipline. I was struck with the superior order and kindly aspect of the German schools in comparison with our own, and ascribed it not a little to the cultivation of music in them. Those who unite in singing with their fellows and their master, will be more disposed to be kind to the one, and obedient to the other. In addition to this, the study of music, from its very nature, cultivates the habits of order, and obedience, and union. All must follow a precise rule. All must act together, and move in obedience to a leader; and the habit required in one part of our pursuits necessarily affects others.—*Mr. Woodbridge's Lecture.*

A Gig made by a Blind Man.—At the paint shop of Messrs. Harris and Clement, in this village, we recently saw a gig, the wood work of which was made throughout by a man who is entirely blind. The workmanship of this vehicle, to be sure, would not well compare with that of some which stood near it, but we have seen much worse from the hands of persons who possessed the keenest vision. The father of this unfortunate individual has informed us that he is exceedingly patient, and discovers considerable ingenuity in the manufacture of various articles; that within a year or two, without any assistance, he has shingled a common sized barn and made the doors; most of the shingles he laid in the evening. He can tell whether it is night or day, but cannot distinguish objects. His name is Chase, and he resides in Wendall, an adjoining town.—*New Hampshire Gazette.*

The late Thomas Eddy.—Conner and Cooke have in the press—The Life and

Writings of the late Thomas Eddy, a distinguished philanthropist, who for nearly half a century was engaged in all the great objects of reform in prisons, hospitals and asylums; and was an active and early member of all the societies for diffusing knowledge and ameliorating the condition of man. This work will contain, besides much useful matter upon these subjects, a great number of letters from the philanthropists, Roscoe, Colquhoun, Hoare, Lushington, Tooke, and others in England; and from Schuyler, Clinton, Troup, Livingston, and others in this country. Warriors and Statesmen have had their biographers at all times, while Philanthropists, with a few signal exceptions, have been neglected. We rejoice to learn that the doers of good are to have their share of public notice.

Chinese Skinless Oats.—This grain was imported into Holland about four years ago from China. It has since been introduced into Ireland, and was brought from thence by Mr. Gibbons to Cape Breton. It is said to yield 26 barrels of 296 lbs. each, from an Irish acre of ground, and can be used without grinding, but is better made into meal. It is in its nature very hardy, and well adapted to this climate, and one bushel is equal to three of the common kind, for all purposes that oats are used. It should be sowed early in May, and will be ripe the latter end of August.

Cape Verds.—A census of the population of the Cape Verds Islands towards the end of 1831.

Island of St. Thiago,	26,220
St. Antao,	21,670
Fogo,	16,870
Brava,	9,320
St. Nicholan,	8,530
Boa Vista,	3,860
Mayo,	1,640
St. Vicente,	10,250
Total,	88,460

Died, by starvation, in 1832, according to the best information:—

In St. Thiago, between 3 & 4,000, say	3,500
St. Antao, between 9 & 11,000, say	10,000
Fogo, between 11 & 13,000, say	12,000
Brava, above	3,000
St. Nicholan, above	2,000
Total,	30,500

Spontaneous Combustion.—We learn by a gentleman from Waterbury, that on Friday last, a gentleman purchased a few bushels of charcoal and placed them in a hogshead in his cellar—that on the next day he discovered a smoke in his cellar, and found the charcoal ignited—he then took and divided it, when it was apparently perfectly cold, and put it in some barrels; here, after remaining a few hours, it again became partially ignited. On Saturday, apprehensive that it might destroy his house, he removed the coal into his garden—it had not remained there long before it was observed again smoking, and soon became at the bottom thoroughly ignited.—*Litchfield (Conn.) Gaz.*

The Falkland Islands.—The possession of these islands by the British, will, it is said, greatly benefit American commerce, as vessels of all nations will, it is supposed, be admitted for supplies and repairs; our present extensive and increasing trade and whale fishery in the Pacific rendering a port for supplies and repairs near Cape Horn indispensable. The fine harbours of the Falkland Islands are said to be easy of access at all seasons, and are only from four to five hundred miles from the promontory of Cape Horn, while Rio Janeiro, where formerly vessels on that route were compelled to stop for supplies or repairs, is distant twenty-five hundred miles. The necessity of having so important a settlement under the protection of a strong naval power, instead of a power so weak and unstable as Buenos Ayres, is sufficiently evident.

Copper in Wheat.—Mr. Sarazena has discovered that the grain of wheat contains copper, rather more than 4 times as much as the blood of oxen; but the flour from the same wheat only contained half as much as the blood. Therefore it is in the bran, or other portion of the grains, that the copper exists. He calculates that in France about 34,061 kilogrammes, (73,000 lbs.) are thus annually taken up from the soil.—*Revueil Industriel.*

Portable Boat.—An elegantly finished pleasure boat, made by Mr. Francis, and named the Patent, was exhibited yesterday at the Merchant's Exchange; the construction of which is curious. It is made in parts, which may be separated for packing and transportation, and readily united again with a few screws. We know not whether the plan has been ever tried before; but it appears strange that it should not have been brought into practice. A dozen boats of different sizes might be stowed away in a space which would not admit of one entire; and though the perfect union of the parts might perhaps be difficult on a sudden emergency, ship's companies might sometimes be saved by them, at least with the aid of a little pitch and oakum. To packet ships and steamboats this invention promises great advantages.—*N. Y. Daily Adv.*

A splendid statue, supposed to be of Theseus, has been recently discovered in one of the sewers of ancient Athens. It is about the size of the Apollo Belvidere, and of the finest marble and best style of sculpture.

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States was opened on the 16th of May, in the Seventh Presbyterian Church of Philadelphia, by the Rev. Dr. James Hoge, the Moderator of the last year, with a sermon on Ephesians v. 25—27. The Rev. Dr. William A. M'Dowell, of Charleston, South Carolina, was chosen Moderator, by a vote entirely unanimous, except that which he himself gave for another individual. The Rev. Sylvester Eaton was chosen temporary clerk —The number of members present in this Assembly, agreeably to a publication of the Stated Clerk, was 274, thirty-five less than those who composed the Assembly of last year.

The forenoon of Wednesday, May 22d, was observed by the Assembly as a day of special prayer for the blessing of God on the Assembly, and on his church and cause throughout the world; and on the afternoon of the Sabbath, May 26th, the day before the rising of the Assembly, the members, in concert with many other Christian friends, celebrated the sacrament of the Lord's Supper in the First Presbyterian Church.

We have never seen an Assembly in which there was less controversy, or fewer long speeches. To this cause, in a considerable degree, may be attributed the expedition with which the multifarious business of the Assembly was transacted. The recent sessions were less protracted, by four entire days, than those of the last year.

Deep feeling is generally less loquacious than that of another character. On this account, we would have been better pleased, if there had been fewer proclamations and protestations than were made by some of the members, of brotherly love, kind feeling, and fraternal regard. Yet we do not charge the speakers with insincerity; and for every indication of abated asperity, and of an increasing love of truth, purity, and peace—and such indications we thought were visible—we would be thankful to Him from whose gracious influence all good thoughts and right feelings are derived; and would fervently pray that the time may speedily return —for it once existed—when the members of the General Assembly shall appear to have but one heart and one mind, in sustaining the doctrines and discipline of our church, in strict accordance with those publick standards which every minister and every elder has adopted in the most formal and solemn manner. For this let all our readers incessantly use their whole influence, and offer their earnest prayers—We hope the narrative on the state of religion will be publickly read, in every congregation of our communion. We say this because we know that such has not been the fact in time past, and because we think all our people ought to know what the narrative states.

MISSION TO INDIA.

During the sitting of the General Assembly, the Presbytery of New Castle held a meeting in the First Presbyterian Church of Philadelphia, when Mr. John C. Lowrie was ordained to the work of the gospel ministry, as an evangelist—to carry the glad tidings of salvation to the heathen of Hindostan. He, with Mr. William Reed, recently ordained by the Presbytery of Huntingdon, accompanied by their wives, compose

the mission family that has embarked for India, under the patronage and direction of the Western Foreign Missionary Society. Their eventual location has not been precisely designated, but left in a measure to the discretion of the missionaries, when they shall have arrived in the region to which they are destined, which is the province of Delhi, now entirely under British influence; but in which no extended missionary operations have as yet been commenced. The city of Delhi, to which it is expected the missionaries will endeavour to make their way, is situated on the river Jumna, a branch of the Ganges, (long. 77° 9′ east—lat. 28° 43′ north) distant about 800 miles north-west from Calcutta, the port to which the ship that carries out the missionaries is bound.

On the evening of Tuesday, May 28th, a missionary meeting, numerously attended, was held in the Second Presbyterian Church, to commend the missionaries, previously to their departure on the morrow, to the protection, direction, and blessing of God; and to exchange with them a last farewell, on this side the grave. This was to us the most interesting meeting that we ever attended. Every thing was calculated to excite solemn and delightful emotions. We saw a mission family going out under the auspices of the Presbyterian church, the object of our labours and our prayers for successive years. The family itself was amiable and interesting in no ordinary degree. Two young brethren of the most promising talents, with their wives, to whom they had been recently married, eminently qualified to be the partners of missionaries, and not less devoted to the work than their husbands—all animated by one spirit; a spirit of unreserved devotedness to the Redeemer, raising them above the world, and enabling them with tenderest affection, but with serious cheerfulness, and without a sigh or a tear, to bid adieu for life to kindred, friends, and country, that they might bear the messages of salvation to the benighted heathen. The exercises also were all appropriate, and deeply impressive. We cannot give them in detail—We hope to publish them in the coming month, from the Chronicle of the Western Foreign Missionary Society, for which we know they have been prepared—The farewell missionary hymn, which was sung on the occasion, appears on another page of our present number: and we must add, that the short address of Walter Lowrie, Esq., Secretary of the Senate of the United States, whose son was one of the missionaries, had in it more of the simplicity and sublimity of Christian principle, aim, and motive, than any thing we had ever before heard or read. So far from parting with regret from a beloved, educated, talented, eldest son, he rejoiced to see him devoted to the sacred work which he had freely chosen; and if his other beloved children had all made the same election, it would give him a *mysterious* pleasure—mysterious, because he felt as sensibly as any one, the pain of separation from his endeared offspring. The next morning we spent a happy hour in conversation and prayer with this blessed little band of self-sacrificing youth, at their lodgings; and at three o'clock, on board the steam-boat which carried them to the vessel in which they have sailed to India, we bade them a final adieu—May He whom the winds and the waves obey, give them a prosperous voyage to the far distant shore on which they hope to land, throw the shield of his almighty protection over them amidst all the dangers to which they will be exposed, sustain and cheer them with his divine consolations, and honour

them with abundant success, in their holy apostolick labour of "opening the eyes of the heathen, and turning them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus."

We are rejoiced to know that this missionary meeting, with its preceding and subsequent accompaniments, has had a happy effect in exciting and cherishing a missionary spirit in the city in which we write; and we trust and believe it will be extended far and wide. A female missionary association, for the education of female children in India, to be placed under the superintendence of the missionaries who have just left us, has already been organized in Philadelphia, and handsome contributions have been made to the funds appropriated to this object. We trust our beloved church is now coming forward in earnest, to the performance of this long-neglected duty of taking her part in the sacred enterprise of evangelizing the world, and we hope that she will earnestly endeavour, as far as possible, to redeem her character—for it ought to be remembered that *churches*, as well as *individuals*, have *a character*, which must suffer, if it is not suitably sustained. We wish well, with all our heart, to every evangelical mission on the face of the earth: and to the American Board we have long felt, as we know many have felt, a *special* attachment. And if we are asked why our attachment to this Board has been *special?*—why it has been closer, and more interesting, than that which we have felt to missionary operations in the Moravian, the Baptist, the Episcopal, and the Methodist churches? we answer, because the Missionaries of this Board, and those who send them forth, are, by doctrine and form of church government, more nearly and cordially connected with us, than those of any other missionary corps. Now, here is precisely the reason why we feel a still more *special* interest in, and attachment to, *Presbyterian missions*. They are more fully in accordance than any other with our views—our partialities, if you please—in respect to doctrine, ulterior ecclesiastical order, and the best method of conducting Christian missions. We repel the idea that this is bigotry. Our views and partialities do not interfere with, or even diminish, our charity, or our wishes, or prayers, or occasional contributions, in favour of any of the missionary associations we have mentioned. But we hold that it is natural, rational, and scriptural, to give our chief support, our principal contributions, to that which we deliberately and honestly believe to be *best*, among many things which are *good*, and all of which we sincerely *love*. Let candour decide whether this is *right* or *wrong*—Let candour say whether a man is to be considered as *selfish* because he is more interested in his own family than in any other family; and let Presbyterians, who really prefer their own doctrines and ecclesiastical order—their own religious family—to any other, and who wish that the church to which they belong should have a place and a name among the churches that are endeavouring to gospelize the heathen world—let them feel that the Foreign Missionary Society of their own church has—we do not say an *exclusive*, but a very *special* claim, on their liberal benefactions, their earnest prayers, and their cheerful and zealous support.

NARRATIVE OF THE STATE OF RELIGION *within the Bounds of the Presbyterian Church in the United States of America, and Corresponding Churches, May,* 1833.

On reviewing the reports sent up from the Presbyteries, the General Assembly find occasion for grief and joy, humiliation and gratitude. For grief and humiliation, that notwithstanding all that has been done and is now doing to remove existing evils from our country and the churches under our care, so much remains in both to be deplored. The melancholy fact still meets us, that the day which God has set apart to himself, and in the exercise of his benevolent and supreme authority, required men to keep holy, is extensively desecrated. The sacred stillness which ought to characterize it, is often broken by the hum of business, and the noise of mirth and dissipation.

Though signal success has crowned the efforts which have been made to dry up the fountains of intemperance, they still send forth their polluting, fiery streams, withering and blasting every thing fair and lovely in their course. And what is cause for the bitterest lamentation is, that some of the members of our churches, instead of aiding those who have bound themselves by a solemn pledge to abstain forever from this poison of body and soul, continue its use, its sale, and its manufacture.

The reports from the churches likewise reiterate the fact, that in some places infidelity and the man of sin are marshaling their forces, and commencing a course of systematick and vigorous operation to resist the progress of truth and holiness. And it deserves special notice, that not unfrequently they are found rallying around a common standard and combining their efforts to oppose the truth as it is in Jesus. While the Assembly regret this unholy warfare, they regard it as no equivocal indication of alarm in the camp of the enemy, and among the signs of the approaching triumph of the Gospel over error, infidelity, and all the powers of darkness.

During the past year the arm of the Lord has been revealed in judgment. That fearful pestilence which for seventeen years has been traversing the old world, covering the nations with sackcloth and hurrying its victims to the congregation of the dead, has, in the righteous providence of God, swept over our land. Probably in no former instance have divine judgments been so manifestly commissioned to reprove sin. Comparatively few of the professed followers of the Lord Jesus, and even of the strictly temperate, have fallen by this desolating scourge. An overwhelming majority of its victims were selected from the ranks of intemperance and licentiousness. But we are pained to learn that there is so little evidence that this awful visitation has been extensively sanctified either to the church or the world. It is feared that the following language concerning Israel, may with propriety be applied to both; "When He slew them, then they sought Him; and they returned and inquired early after God; and they remembered that God was their rock, and the High God their Redeemer. Nevertheless they did flatter Him with their mouth, and they lied unto Him with their tongues; for their heart was not right with Him, neither were they steadfast in His covenant."

The past year has been less distinguished than were the two preceding years by the power of renewing and sanctifying grace. Many professing Christians have cherished a lukewarm and worldly spirit. They have greatly neglected family religion, weekly meetings for prayer and religious improvement, and the monthly concert; and have withheld their contributions from those benevolent enterprises, which under God are the only hope of the spiritual renovation of the world.

In view of this partial suspension of divine influence, while the Assembly distinctly recognise the sovereignty of God, they would nevertheless solemnly warn the churches against abusing this glorious and pride-abasing truth. It was never designed to cut the sinews of exertion, but to encourage effort. The fact that God bestows gratuitous favours upon our self-destroyed race, according to his own wisdom and goodness, and that he has promised to give the Holy Spirit in answer to the prayers of his people, afford sufficient encouragement to seek his reviving influences. And these facts pointedly rebuke the sin of those who seek an apology for their unbelief and sloth in the doctrine of divine sovereignty. Such will do well to remember that the least defection in heart from the blessed Saviour—all indifference to his kingdom and the interests of perishing souls, is the object of divine abhorrence. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." It will be soon enough to seek comfort from the sovereignty of God under the absence of special divine influence, when we have repented of all our sins, and discharged all our duties. The Assembly would therefore address the churches under their care in the following language of the evangelical prophet, "Ye that make mention of the Lord, keep

not silence, and give him no rest till he make Jerusalem a praise in the earth."

But notwithstanding our departure from God, he has not wholly abandoned us to the blighting and deadly influence of spiritual judgments. In the midst of deserved wrath, he has remembered mercy. The general attendance upon the means of grace has been good. Weekly lectures, and prayer-meetings are maintained.

The monthly concert of prayer is observed in most, if not all the churches, and we cannot but hail the growing interest that is manifested in it, as a decided indication of an increase of the missionary spirit, and more ardent desire for the conversion of the world. We learn also that Biblical and Catechetical instruction has been more abundantly dispensed. Sabbath school operations have been prosecuted with augmented zeal, and received renewed tokens of divine approbation. From among those placed under their enlightening influence, the Shepherd of Israel has gathered many lambs into his fold and "out of the mouths of babes and sucklings perfected praise."

Objects of Christian charity, though sharing less in the affections and contributions of the Lord's people than they ought, are regarded with continued attention. Their hearts are evidently expanding with that celestial charity that "seeketh not her own," and they are doing more to bring back a revolted world to its allegiance to God.

We would also notice, with fervent gratitude, special divine favour in the effusion of the Holy Spirit. "He has not dealt with us according to our sins, nor rewarded us according to our iniquities." From ninety-two Presbyteries, which have made reports, it appears that 62 have been favoured with "times of refreshing from the presence of the Lord." Upon more or less of the churches under the care of thirty-six of these Presbyteries, divine influence has descended like the morning dew or gentle showers. In some of them *a few only* of their congregations, while in others *several*, and in some *nearly all*, have been cheered and blessed with these gracious visitations. Their good effects are apparent in the increased humility, zeal, and activity of the disciples of the Saviour, and the accessions to their number from the world of such as we trust he will own as his, when he shall make up his jewels.

But the Lord has done greater things for us than these, whereof we are glad. Twenty-six of the Presbyteries report revivals of equal extent and power with any which occurred in preceding years. The Lord has made bare his arm in behalf of his heritage. His people have been humbled and revived, and exhibited delightful evidence of increased devotedness to his service, and proud rebels have been made to bow at his feet. From them he has taken all the armour in which they trusted, silenced their self-justifying pleas, and constrained them to ascribe righteousness to him, and sue for mercy at the foot of the cross. These glorious exhibitions of divine power and grace have been made in all portions of our widely extended limits.

Nor are the subjects of renovating mercy confined to any particular age or class. They are found among the aged and the young, among the rich and the poor, the bond and the free, the learned and the ignorant, the polished and the rude. Yet all, notwithstanding this diversity of condition and circumstances, agree in ascribing their rescue from endless sin and suffering to God's rich and discriminating grace. They acknowledge Christ as their Master and Lord, and cheerfully devote themselves to his service. For all these trophies of redeeming mercy, let Zion's God be praised. The Assembly regard revivals of religion as the great purifiers of our moral atmosphere, and the most important means of replenishing the church on earth with living, active members, and of peopling heaven with redeemed sinners. They would therefore exhort the church to pray without ceasing, "O Lord, revive thy work," and to act in accordance with this inspired petition.

In regard to the means which have been blessed in promoting this precious work of mercy, the churches have reported little that is new or extraordinary. The truth plainly exhibited and pungently applied, has been, (as it always must be) the *grand instrument*. It has been successfully presented by means of Sabbath school and Bible class instruction, protracted meetings, and *most of all*, the ordinary exercises of the pulpit. In these revivals God has signally appeared as the answerer of fervent believing prayer. The progress of the temperance reformation has likewise often prepared the way for the gracious footsteps of our God.

It is gratifying to find that the benevolent institutions of the age have prosecuted their God-like work with increasing zeal, and have generally received liberal patronage.

The American Bible Society has issued 91,168 Bibles and Testaments, making an aggregate of 1,533,668 since its organization. It reports continued attention to the supply of our own country, and the resupply of many portions. Donations have been made for the printing of the scriptures at Bombay, the Sandwich Islands and Burmah. The Board have resolved to appropriate $30,000 the present year for printing and circulating the scriptures in foreign countries and among the aborigines of our own, and adopted a resolution,

in connexion with other kindred institutions, to supply as speedily as possible every accessible portion of our world with the word of God.

The spirit of Missions both Foreign and Domestic is manifestly increasing. More has been contributed to this cause than during any preceding year. The American Board of Commissioners for Foreign Missions have now under their direction two hundred and twenty-seven labourers in various parts of the world, and thirteen ordained missionaries and three assistants have recently received appointments to foreign fields. In the wane of long established systems of idolatry, the facilities of intercourse with almost the whole world, the readiness of the nations to receive the gospel, the translation of the Scriptures into various and some of the most difficult languages, together with the power of the press in diffusing Christian knowledge, the church possesses unprecedented advantages for furnishing the entire population of the globe with the means of salvation. With these encouraging facts spread out before us, the ear of faith can scarcely fail to hear the ascended Saviour saying,—"Behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."

The Western Foreign Missionary Society is commencing a course of operation truly laudable and encouraging. It has sent one Missionary to Africa. It is preparing to send two Missionaries very shortly to Northern India; and other plans of Missionary effort, both among the aborigines of our own country and the Pagans of other lands, are maturing.

The Assembly's Board of Missions has laboured with pleasing progress, in the work of supplying our destitute churches with the bread of life. It has employed within the year two hundred and sixty-nine missionaries. It has six hundred Sessional and sixty-four Presbyterial Auxiliaries, embracing one thousand ministers, and one thousand five hundred churches. The Missionaries report thirty new churches organized, thirty-two houses of worship erected, and several others in progress. Four thousand individuals are employed in giving instruction, and twenty-five thousand children are taught in Sabbath schools. They have also eight hundred Bible classes embracing ten thousand learners; and five hundred temperance societies have been established, whose members amount to twenty-five thousand. God has also honoured their labours by making them instrumental in producing several interesting revivals of religion.

The success of the American Home Missionary Society has been highly encouraging. During the year past, it has employed six hundred and five ministers, who have laboured as missionaries or agents in eight hundred and one congregations. The amount of ministerial labour reported to have been performed is four hundred and sixteen years and nine months. The number added to the churches on profession of their faith is four thousand two hundred and eighty-four; the whole number added six thousand and forty-one. One hundred and one churches have been blessed with revivals, and three thousand four hundred and thirty-five hopeful conversions have been reported. Connected with the churches aided by the Society, are seven hundred and seventy Sabbath schools, embracing thirty-one thousand one hundred and forty scholars. They further report three hundred and seventy-eight Bible classes, containing eleven thousand pupils, and fifty-three thousand seven hundred and forty-six persons who are pledged to the principle of total abstinence from intoxicating drinks.

The operations of the American Tract Society have been considerably extended during the year. They have printed nearly forty millions of pages of tracts and circulated little less than fifty millions. A number of new tracts have been added to their former publications. They have entered upon the great work of furnishing *the world* with those leaves, which are for the healing of the nations, and have appropriated for the present year ten thousand dollars to foreign parts. These they are urged to occupy by providential indications, and the imploring cry of millions who are famishing for the bread of life.

The board of Education of the General Assembly has been much prospered in its efforts to furnish men for the Gospel ministry. They have now under their care regularly reported and enrolled four hundred and twenty students. Not regularly reported, but estimated to be under the care of eighteen auxiliaries, twenty-two; making a total under their care from nineteen states, and pursuing their studies in 81 schools and seminaries of learning, four hundred and fifty young men. Of these fifty are studying with reference to foreign fields, and six for Liberia. The Board are acting upon the pledge given to the churches to receive and sustain every young man of suitable qualifications for the ministry applying for patronage. They are also as far as practicable striving to educate men within those portions of the country where they will probably labour, after they enter upon the great work.

The American Education Society is prosecuting its work with increasing vigour. At present it is sustaining between

six and seven hundred young men in a course of education for the ministry.

The *Presbyterian Education Society*, a co-ordinate institution, has now four hundred and seventy-one students in seventy-one seminaries of learning. During the year past one hundred and sixty-two have been received, and twenty-five have been licensed to preach the Gospel. No worthy applicant has ever been refused the benefactions of the Society, and both boards have pledged themselves never to refuse one. They are already educating men in nearly every section of the United States, and are labouring to excite the zeal of their patrons to extend their operations, until it can no longer with truth be said, —"the harvest is plenteous but the labourers are few." In view of the indispensable necessity of an increase of well qualified ministers, in order to carry forward all the great enterprises of benevolence and execute the command of the risen Saviour, "Go ye into all the world and preach the Gospel to every creature," the Assembly would earnestly commend the Education Cause to the prayers and liberality of the Churches.

The American Sunday School Union is going forward in its noble work. During the last three years it has secured the establishment of four thousand two hundred and forty-five schools in the valley of the Mississippi, embracing probably more than two hundred thousand scholars. The number of books put in circulation in that part of our country by this enterprise, is estimated to exceed *half a million*. The Society however consider what has been done as only a good beginning of the work that ought to be done, and proposes to carry forward a systematic course of effort to advance this cause in that part of the land. It has also undertaken the establishment of a Sabbath School in every neighbourhood in the Southern States where it is practicable, within the period of five years. Special efforts are making to enlist the churches in its aid, and the plan of their proposed operations is published in their report, which we recommend to the notice of those who love the cause of the religious education of the rising generation.

The Seamen's Friend Society has been steadily pursuing its good work. Three chaplains have been commissioned to foreign stations. Several chapels and houses of worship have been erected and procured, in places where they were much needed. More than heretofore has been done in our great sea-ports, in providing boarding houses suitable for seamen. The Temperance cause has rapidly advanced among them. Something has already been done and more is doing, to abolish in the United States navy the long established custom of giving rations of liquor, and some very interesting openings are now known to exist in foreign ports, for the introduction of chaplains and the promotion of the cause in various ways.

The American Colonization Society has been favoured during the past year with unprecedented success. The colony at Liberia is in a prosperous condition. Additional purchases of territory have been made. Agriculture, commerce, education, and morals, are all on the advance. Six vessels within the year have sailed for Liberia, freighted with seven hundred and ninety emigrants, of whom two hundred and forty-seven were manumitted slaves. The Society has opened a wide door for the introduction of civilization and Christianity to injured and oppressed Africa. It is furnishing a free and peaceful retreat for our coloured population, and promises incalculable good, both to that and our own country.

There is nothing which more decidedly marks the progress of correct sentiment among us, and throughout the land, than the success which has attended the efforts to promote the temperance reformation. From the Report of the American Temperance Society and other publications, the following conclusions seem to be warranted, that there are now in this and other countries more than six thousand Temperance Societies, embracing more than a million of members. More than two thousand men have ceased to make ardent spirit; more than six thousand have ceased to sell it; more than seven hundred vessels have ceased to carry it; and more than five thousand drunkards ceased to use intoxicating drink. More than fifty thousand are now sober, who, had there been no change in public sentiment on this subject, would have been drunkards, and more than three hundred thousand children are in a good measure delivered from that parental influence and example, which tend to make them drunkards.

The churches in Boston now have in them no member connected with the traffic in ardent spirit; twenty in New York, and eight others have in them but one in each, and more than a thousand in other parts of the country are entirely free from the venders of this poison.

The Ecclesiastical Bodies of New England, whose correspondence we enjoy and would affectionately cherish, represent their churches as being upon the whole in a prosperous state. They still lament, as we do, the prevalence of intemperance and Sabbath breaking, and state that they have been less favoured during the last year than in several years previous with revivals of religion. They are not, however, without grounds for joy and thanks-

giving. The churches are walking in the peace and order of the gospel. The cause of benevolence is steadily, and that of temperance rapidly advancing. In the county of Plymouth, where the pilgrim fathers landed, not a single license has been granted for the sale of ardent spirits.

We learn from the Report of the Reformed Dutch Church, made by the last General Synod, that it embraces two hundred and ten churches, one hundred and eighty of which are supplied with settled pastors. The year preceding the last, was a year of remarkable increase. Four thousand were added to the churches on profession of their faith, making a total of twenty-one thousand communicants in the entire body. The various benevolent institutions of the age are receiving special attention. Arrangements have been made by the Synod for conducting Foreign Missions, and it is understood they will probably devote their efforts to the field explored by the Rev. Mr. Abeel, a missionary from that church.

In conclusion, this review of the state of religion within our bounds is adapted to humble us on account of our sins and the judgments we suffer because of them —to excite the most fervent gratitude to the author of all our mercies, and engage us more diligently to seek his blessing in the upbuilding of his kingdom.

One consideration is specially fitted to quicken our zeal and activity. Death has been fulfilling his commission. Not only have thousands of the guilty and unprepared been cut down and hastened to their final doom, but several of the watchmen upon the walls of Zion have fallen, and the labours of many of the active disciples of Christ have terminated. While we pause to shed the tear of affection and regret over their memory and their loss, these solemn dispensations admonish us that what we do must be done quickly. Impressed with the fact, that our work is great and the period of labour short and uncertain, the Assembly in closing their narrative, would say to every minister and member of the churches, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

By order of the General Assembly,

EZRA STILES ELY, *Stated Clerk.*

Philadelphia, May 27, 1833.

AN IMPORTANT PROPOSITION.

We earnestly recommend the following proposition to the serious consideration--and we will add the cordial adoption of our readers. We have once been engaged in doing what is here recommended, and have seen its good effects.

The proposition of the American Sunday School Union for the employment of the 4th of July next, cannot but be regarded with interest by all good people. It is so simple and yet so benevolent. The idea is, that an invitation shall on that day be extended to every family in our country, to send all suitable subjects of religious instruction to some convenient Sunday School. It is so important, and yet so easy of accomplishment, that no one can be disposed to throw it off, or find fault with it. It is to be hoped that ministers, or one or two spirited friends of the cause, will take it up as early as possible (say to-morrow, or next Sabbath, or early next week at farthest). It only wants a willing spirit; there is strength enough on the side of Sunday Schools to do ten-fold more on that or any other day than this plan will require.

The following extract from the Annual Report contains the proposition of the Board to the Society:

"So far only as our own country is concerned, there has never been a general, simultaneous effort to ascertain to what extent suitable subjects of Sunday School instruction can be collected. It is high time such an effort was made; and as some particular day must be assigned for the purpose, in order that it may be simultaneous, and as there seem to be no interests with which such an arrangement can interfere, the FOURTH DAY OF JULY NEXT is proposed.

To show the reciprocal appropriateness of this day and this object, would be to show how closely the knowledge which we propose to furnish in Sunday Schools is allied to the preservation of the liberty and the intelligent exercise of the rights of an American citizen; and how utterly impossible it is, in the very constitution of things, to preserve either, if ignorance and vice prevail.

If the proposition is well received, we shall hope that on THURSDAY, THE FOURTH DAY OF JULY NEXT, every neighbourhood in our land, where there is physical strength enough on the side of Sunday Schools to do it, will be thoroughly explored; and may the providence and grace of God so favour the measure, that the sun of that day shall not go down upon a single dwelling in the United States, in which the voice of a kind, judicious, Christian friend has not been heard, inviting every suitable subject of Sunday School instruction to repair to the place

where it may be had freely, as the gift of God, without money and without price.

The open air, a dwelling house, barn, distillery, work-shop, factory, mill, sail-loft, brick-yard, office, have all been improved, and either will still suffice, for a place of instruction. And as for teachers, if our whole population between the ages of five and fifteen were to be in their seats on the first Sabbath in July next, we should have but about two pupils to each professor of evangelical religion. Hence it is obvious that a sufficient supply of teachers for classes of the ordinary size, may be had without trespassing upon the repose of three-fourths of the disciples of the Redeemer. And we should find many faithful and devoted teachers who are not professors, whose services would still further reduce the amount of labour. And, at all events, we shall throw upon the church of Christ in the nineteenth century—emphatically the age of revivals—the responsibility of determining whether the opportunity to train up a whole generation in the fear and service, and for the glory of God, shall be improved or lost."

The following are the resolutions of the Society.

Resolved,—That the proposed general simultaneous effort on the 4th day of July next, to visit and invite all suitable subjects of Sunday-school instruction to attend at some appointed place on the succeeding Sunday, (July 7th,) be commended to the ministers of the gospel, and the superintendents, teachers, and other officers, and friends of Sunday-schools, and Sunday-school societies of every denomination, for prompt and complete execution.

Resolved,—That the evangelical churches of this country are solemnly bound to furnish the means of suitable religious instruction to all persons, children and adults, who need and are willing to receive it, and that such provisions should be made in sufficient season to meet the result of the effort proposed to be made on the 4th day of July next."

EXTRACTS FROM THE MISSIONARY CHRONICLE OF THE WESTERN FOREIGN MISSIONARY SOCIETY FOR MAY.

The Presbytery of *New York*, during its sessions in that city on the 16th and 17th ult., adopted the following resolutions, viz.

Resolved, That this Presbytery, having heard with satisfaction the statement of the Secretary and General Agent of the Western Foreign Missionary Society, approve of the principles of its organization, and recommend said society to the patronage of the churches under our care.

Resolved, That three ministers and three elders be appointed a Committee of Correspondence with the Executive Committee of the Western Foreign Missionary Society.

The following persons were appointed that Committee—Rev. Messrs. W. W. Phillips, D. D, R. M'Cartee, D. D., and J. M. Krebbs, ministers; Moses Allen, Mr. Otis, and Mr. Nexen, elders.

We also add with grateful satisfaction, that the provision made by the congregation of the 1st Presbyterian Church in that city, under the pastoral care of the Rev. Mr. Phillips, has so far exceeded the sum allowed for the support of a single missionary, as to give reason to hope that this single congregation may soon set the example of maintaining *two labourers* in the foreign field. Surely there are not a few large and able congregations in our church, to which such examples will not speak in vain.

From other Presbyteries we have been led to anticipate similar proceedings.

ORDINATION OF MR. REED.

On Wednesday, the 1st inst., Mr. *William Reed*, one of the missionaries about to sail for Calcutta, was ordained to the work of the Gospel Ministry, at the Kishacoquillas Church, Mifflin county, Pa., by the Presbytery of *Huntingdon*. The Rev. Mr. Hutchinson, of Mifflin township, preached an appropriate sermon on 2d Cor. v. 20; "Now then we are," &c.—the Rev. John Linn, of Bellefonte, Centre county, delivered an able and impressive charge to the Missionary; and the exercises of the occasion were concluded with an address to the people by the Corresponding Secretary. The day was pleasant, and the presence of a large and an attentive assembly, evinced the growing interest of the people in this part of the church in the cause of Foreign Missions. Mr. Reed is to be sustained by this Presbytery, under whose direction he has been since he became a candidate for the sacred office, and his ordination took place in the congregation in which he was raised, and in the church in which he was devoted to God—first by baptism and subsequently by the public profession of his faith in Christ. It is natural to conclude that he will thus convey with him, to the distant field of his labours, a large portion of the affectionate sympathies of the friends of the Redeemer in that section of the Lord's vineyard.

The amount of contributions to the funds of the Society, from March 16th to May 10th, both inclusive, was $1897.

The Treasurer also acknowledges the receipt of one thousand dollars, for the

purpose of paying the salary of the Corresponding Secretary for the present year, from an unknown friend.

The Rev. *Wm. D. Smith*, who had been appointed as a Missionary to the Western Indians, and who is about to enter upon an exploring tour among the tribes beyond the Mississippi, was, on the 12th inst., set apart to this work, by special prayer, in the Presbyterian Church, at Cross-Roads, and has since commenced his journey. Taking, as Mr. S. is expected to do, a pretty extensive survey of the various tribes of Indians in that western land, it is to be hoped that his inquiries may result in the collection of information which may be highly useful to the Society in its future operations among the Aborigines of this country.

This work will be sent gratuitously to the pastors of all such congregations, as statedly contribute to its funds; to the officers of all Auxiliary Societies; to the active friends of the Society, wherever desired; other persons who may order it, will be expected to pay the sum of *Fifty Cents* per annum, to go to the general use of the Institution.

All communications relating to remittances and the transmission of funds, should be directed to *Rev. Elisha Macurdy*, Briceland's Cross Roads, Washington county, or *Mr. Samuel Thompson*, No. 10, Market-street, Pittsburgh.

All others should be directed to Rev. *Elisha P. Swift*, Corresponding Secretary of the Society, Pittsburgh.

COMMUNICATION FROM MR. PINNEY.

Monrovia, Feb. 20th, 1833.

Dear Brethren of the W. F. M. Board—

By the blessing of God and the kind assistance of your board, I have finally obtained the object of my wishes for years past. We, last Sunday, the 16th, arrived early in the morning in sight of Cape Mount, and before 7 P. M. were at anchor behind Cape Mesurado.

As yet I have not made arrangements to go into the interior, but I hope to be enabled to go speedily. Many think it far safer to remain here till the seasoning, which all must undergo, is past. May the Lord direct to the proper course.

The voyage lasted 42 days. I preached every Sabbath once; and one of the Methodist or Baptist brethren usually spoke in the afternoon. Capt. H. used every effort to make the voyage pleasant. Nothing was allowed from the officers or crew, to injure the feelings of the pious. When able to sit at table, I was always requested to "ask the blessing." His wife is a member of Dr. Spring's church, New York, and he is like the young man whom Jesus loved, very moral. May God bless my intercourse with him to his good.

If he continues in the business of bringing out emigrants, I hope your future missionaries may come out with him. I have already seen natives and heathen, and their villages are all around me in sight, and call like the man of Macedonia of old—Oh that many Pauls may see the vision and obey.

The colonists are very ignorant of every thing about the interior: except of the tribes along the coast, nothing at all is known, and of them little but their manner of traffic. Nothing has been done for the natives, hitherto, by the colonists, except to educate a few who were in their families in the capacities of servants. The natives are, as to wealth and intellectual cultivation, related to the colonists as the negro in America is to the white man—and this fact, added to their mode of dress, which consists of nothing, usually, but a handkerchief around the loins, leads to the same distinction as exists in America between *colours*. A colonist of any dye (and many there are of a darker hue than the Vey, or Dey, or Kroo, or Basso,) would, if at all respectable, think himself degraded by marrying a native. The natives are in fact menials, (I mean those in town,) and sorry am I to be obliged to say, that, from my limited observation, it is evident, that as little effort is made by the colonists to elevate them, as is usually made by the higher classes in the United States to better the condition of the lower. Such I suppose will ever be the case, when men are not actuated by a pure desire to do good. But I most sincerely hope many of the most pious and enlightened of the coloured population in America will come here, determined to do good to Africans, not desiring their gold or silver. I think such a spirit exists amongst those who came in the Roanoke, to some extent, and of those from Charleston I hear still better things. Many seem resolved to deviate from the course of their predecessors—may not the love of sudden wealth seduce them to "*trade*." It requires no great keenness of observation, to see the cause why the colony is not far more prosperous. But two or three hitherto have done any thing scarcely towards agriculture. The wealthy find it easier to trade, the poor suppose it degrading.

Gov. Mechlin received me with much cordiality, and has offered (as indeed all do) to forward my journey by any means in his power. I expect to-morrow to take a trip to Caldwell, perhaps to Millsburgh, to see if any way offers to enter the interior by the St. Paul's. If not, I may walk to king Boatswain's town, 150 miles northeast. I am more ready to do this from a

belief that the fever and ague is unknown there. My belief is predicated on the fact that his people, when trading down at the colony, are almost as liable to it as emigrants, proving them unaccustomed to such a climate. I wish exceedingly that some one had been willing to accompany the mission—as two, according to the mode of travelling here, would have proceeded as *cheap as one*, and I wish much for a companion. Dear brethren, let us be strong and "*go forward.*" Cease not, day and night, to pray for your missionary, and the pagans around him.

The vessel sails to-day. I hope for another opportunity soon.

Yours, most affectionately,

J. B. PINNEY.

We have received a letter from Mr. Pinney, of a later date than the foregoing taken from the Chronicle. From this letter we extract as follows:—

Monrovia, March 5th, 1833.

REV. AND DEAR SIR—

* * * * * *

By letters sent in the Monrovia, you will doubtless hear of my safe arrival. Through the abounding grace of God, I am yet enjoying good health, and feel really happy in the hope of being useful. My life I freely give to Jesus, and only regret that I have not more to give. If it is prolonged, I trust for *me* to *live will be Christ*, and if it is cut off, may I find it *gain to die.*

Dear Brother, continue, I beseech you, your daily request for a blessing on this enterprise. I realize now the value of prayer on the part of absent friends, and feel more grateful for the promised supplications of my brethren, than for all the temporal presents with which they favoured me.

I never was in the habit of requesting such things for *form* sake; but at present, I value them ten-fold more than ever before, and can enter into the spirit of the self-denying Apostle, in the request—"*pray for us.*"

At a future season, if life is spared, I shall take occasion to speak of the *natives* as they appear to me. At present I must confine myself to one subject. It is in relation to a church here of our denomination. At present, there is none organized. About thirty members came out in the Hercules, from Charleston; they are quite respectable so far as I have seen, and seem anxious to do something for God. Among them are three, partly in the capacity of *preachers.*

My difficulty is to know how to proceed in relation to these men. One of them, Mr. —— Eden, has been a teacher and leader of the coloured congregation in Charleston, for 14 years. He was set apart by Mr. Buist, and, I am informed, authorized by him to marry, and bury the dead. Am I to consider this a sufficient ordination? and shall we two constitute a Presbytery, and organize a church? If not, how am I, or can I be enabled to ordain him? Mr. Henry, Mr. Mathers, and Carlos ——, were leaders of classes in Dr. Palmer's churches. They seem anxious to do something for Christ, and to preach. Any advice in this matter will be acceptable. When we get the Mission School agoing, they can there be fitted for the ministry—in the mean time, I consider them as good exhorters as the twenty Methodist and Baptist preachers in this place. Concerning a church to be erected here, I have written to Mr. David J. Burr, of Richmond, who forwarded some funds here for the purpose—we need much more than has been sent out hitherto, and if possible, I trust the churches in Philadelphia will help him in raising funds. If you do any thing in the matter, it will perhaps be well to communicate with him. I hope before another year to see a Presbyterian church at Monrovia.

The emigrants who came in the Roanoke, are several of them down with the fever—one child, which was sick all the way from the United States, died two days since of the *hooping-cough.* Dr. Hall informs me, that several other children have it very dangerously. It was brought on board the brig by a family from New York.

I find the fever here a disease very different from what I had dreaded. It does not partake at all of a bilious character; it is an intermittent, and from the cases which I have seen, appears much lighter than the same disease in some portions of "*the United States.*" The large majority are down only two or three weeks, and many but two or three days. The feebleness consequent upon it, continues some months, and if exposed much before their strength is restored, they are very liable to a relapse. I never felt very great apprehension, and at present feel still less. Finding things here rather behind hand, I have been employed two or three days in making a survey of Bushrod Island. It will, I doubt not, eventually affect Monrovia as a point of trade, very greatly. On account of the many letters which I wish to send to-morrow by Captain Hatch, I have not time to copy, trusting to your indulgence to excuse the erasures, &c.

I remain, your obedient and affectionate brother in Christ.

J. B. PINNEY.

TO DR. A. GREEN.

Remember me affectionately to all *brethren* and inquiring friends.

View of Publick Affairs.

EUROPE.

Liverpool papers of the 1st of May, and London dates of the 30th April, contain the latest intelligence from Europe which has reached this country.

BRITAIN.—The influenza made its appearance in London in the first part of April; and although its violence had abated, it was still prevalent, at the date of the last accounts. It would seem to have been more sudden and general than usual in its first approach as an epidemic. It has interrupted much publick business, and even, in some measure, the proceedings of Parliament. Yet it does not appear to have produced as many instances of mortality as it has often done—its usual course being a severe attack, of short duration and without danger, except in a few cases of individuals in advanced age or of those affected with previous pulmonary complaints. The Rev. and truly venerable Rowland Hill, long known to the religious world, died of it on the 12th of April, in the 89th year of his age. In Ireland, the Cholera was prevalent and awfully fatal in several places. An instance is mentioned of one family, in the parish of Kilmeen, county of Cork, in which nine persons died in the short space of five hours. In Limerick, this fearful malady was committing dreadful ravages.

In Parliament, although some interesting occurrences had taken place, yet the great questions about church reform, the abolition of slavery, and the arrangements relative to the East India Company, remained undecided. The ministry were left in a minority, on the 26th of April—after a debate on a motion to remit one-half of the malt-tax, which the ministry had opposed—the vote was carried against them by a majority of ten. On this, Earl Grey tendered his resignation of office, but it was not accepted. It was on a Friday that the ministry were outvoted in the House of Commons. On the following Monday, Lord Althorp, the ministerial leader in that House, came forward with a statement, going to show that if the vote in favour of reducing the malt-tax from 20 shillings to 10 shillings per quarter, were persisted in, and the taxes on houses and windows should be repealed, the whole existing revenue system of the country must be materially changed, and a tax on property and income be immediately imposed. He therefore suggested the propriety of reconsidering and rescinding the vote. Sir Robert Peel, who had been necessarily absent on Friday, said if he had been present he should have voted against the measure then adopted; and although he must admit that the rescinding of a vote in Parliament so soon after it had passed was an evil, yet he thought it a far less evil than persisting in a measure injurious to all the publick creditors, and which was passed when only one-half the members of the House were present. This important subject was still under discussion at the date of the last accounts. The manner in which it shall be ultimately disposed of, will probably decide whether the present ministry retain or relinquish their places. The truth is, the people of England, in general, have all along expected that a reform in Parliament would produce an *immediate* melioration of their grievances, which we have thought and said the reform could not effect. A great relief from the burden of taxation was specially looked for, and without delay. But it is now seen that this cannot take place, without the injury, perhaps the destruction, of publick credit and publick confidence—with all the evils which such an occurrence would carry in its train. The proposition of the ministry for a commutation of the tythes of the church, although still before the Legislature, was likely to be adopted. We have always apprehended that *Reform* would lead to *Revolution* in Britain. Yet the existing evils were so great, that we thought every friend of humanity should desire the experiment to be made, and the risk to be hazarded. The result is yet to be seen, and we have, in regard to it, both hopes and fears—The government had determined to prevent, if possible, the publication of O'Connell's inflammatory letters to the people of Ireland. The printer of his first letter, a Mr. Barrett, had been indicted, and the Grand Jury had found a true bill against him. Ireland is, in every view, in a truly deplorable state. Assassinations and murders were less frequent than they were before the coercive measures were put in execution, but they still occurred—A bill removing all civil disabilities from the Jews, had passed both Houses of Parliament.

FRANCE.—There has been a simultaneous and somewhat mysterious movement of the Polish refugees in France. They appear to have left the several places of their residence, all about the same time, and to have approached the frontiers of the kingdom—with a view, as has been conjectured, of joining a revolutionary movement in Germany, which it was expected would follow the late insurrection at Frankfort on the Maine. The Poles by this proceeding had subjected themselves to severe penalties by the laws of France. At the close of the session of the Chamber of De-

puties on the 14th of April, General Lafayette, accompanied by many of the members, waited upon M. De Broglie, to intercede for 423 Poles who had left the place assigned them, and who by their departure had brought themselves under the rigour of the ordinances of the government. The General spoke with great energy in their justification, and explained their motives. M. De Broglie is said to have promised to use his influence to mitigate the penalties they had incurred. Paris has recently been disturbed by the endeavours of the discontented to produce opposition to the government, but the malcontents and insurrectionists have been held in check by the constituted authorities, and no general excitement could be produced. It appears that the 25th of April, was the day appointed for the closing of the Legislative Chambers by the king. On this occasion he went to the Chamber on horseback, attended by his sons, and followed by his queen and the younger part of his family in the state-carriage. The whole corps diplomatique were also present. The king, in a short speech addressed to the "Gentlemen of the House of Peers, and of the Chamber of Deputies," thanked them for their "long and important labours through the session"—for what they had done for France, for the monarchy, and for himself—felicitated them on the existence of peace and prosperity, and on the prospect of the continuance and increase of those blessings. "This," said he, "is a source of despair to the factious; their regret vents itself in menaces; they will prove impotent; your honourable examples, gentlemen, will sustain the courage of the good citizens, and the firm support of my government will never be wanting for that purpose; and the peaceable development of our institutions, national security abroad as well as at home, shall be our reward." After something more in this strain, he said, "This is the powerful motive which has determined me to ask from your patriotism your co-operation in a new session. I shall direct it to be immediately opened." It appears that both in going to and returning from the Chamber, the king was hailed by the populace with apparent cordiality. It appears that the new Sessions of the Chambers, agreeably to the intimation of the king, were opened the day after he delivered his speech, that is on the 26th of April. The former President and Vice-Presidents were re-elected. The last accounts say "The accouchement of the Duchess de Berri at Blaye was hourly expected. She had refused to see the four physicians detached by government to inquire into the state of her health." Some ladies of distinction had petitioned the government for her release, and Chateaubriand had continued to manifest his chivalry by a publication in her favour, being forbidden to communicate with her in any other form. One account represents her as showing indications of insanity—The general state of France seems to be tranquil.

Spain.—The caprice of the king of Spain seems to be equalled only by his tyranny. He has dismissed from his councils those who advised and assisted him in the measures which have probably preserved to him his throne and his life. He says he can do without both patriots and apostolicals. Instead of a meeting of the Cortes, which he was understood to have summoned, it appears that he only requires the representatives of cities, towns and districts to repair to Madrid, to engage to sustain his daughter by his present wife, as queen of Spain after his decease. He has also, it appears, a project in hand for terminating the war in Portugal, by getting the quarrelling brothers to end their dispute by the marriage of Don Miguel with his niece Donna Maria, as if the base refusal by Miguel to do this, had not been the exciting cause of the war—Wo to Donna Maria, if she and her father should fight her uncle into a marriage, and she the wife.

Portugal—remains in statu quo, at our last report. There is a rumour of an important advantage gained by the troops of Don Pedro, but it wants confirmation.

Holland and Belgium.—No material change in the state of the controversy between these states, has taken place within the last month.

Germany.—A very serious riot, or rather insurrection, took place on the 3d of April, at Frankfort, on the Maine. We are left in doubt whether only the inhabitants of Frankfort and its vicinity were concerned in it, or whether it was part of an insurrectionary movement, urged to a crisis precipitately by incidental circumstances—in which a great part of Germany was to have taken part. The departure of the Polish refugees in France for the frontiers of that kingdom, favours the latter opinion, which is also countenanced by some other circumstances. However this might be, the insurrection was speedily and without much difficulty put down, by the Austrian and Prussian troops in the neighbourhood of Frankfort; and the city is now under military control by those troops, directed by the agents of those great powers. The spirit of liberalism is spreading in Germany, and is fostered in almost the whole of the numerous and important literary institutions of that country. Austria, Russia and Prussia, are in dread of the prevalence of this spirit, and for a time may repress it by military force; but eventually it is likely to get even into their armies, as it did in France, and then there will be, we fear, an extended scene of confusion, misrule and bloodshed. If this shall be prevented by the timely and reasonable concessions of the powers that be, it will be happy for them, as well as for their subjects; but if not, the fearful consequences must take their course.

TURKEY.—It seems now to be ascertained that the Turkish Sultan has concluded a peace with Mehemet Ali, the Pacha of Egypt, in whose power he found himself placed, without the possibility of immediate succour, and with the prospect of losing both his throne and his life, if he refused the offered terms. It is said indeed, that he was on the whole more disposed to trust to the friendship and claims of the Pacha than to those of Russia, if he should owe his deliverance to the interference of this latter power. The following letter from Vienna, of the 14th of April, gives probably the best account of the pacification that has yet been published.

"We have this moment received, by express, news from Constantinople, on the authority of which we may rely.

"The Sultan has accepted the terms of peace proposed to him by the Pacha of Egypt, through Ali Pacha.

"The Sultan, after having assembled all the Ministers at the Ottoman Porte, asked the representatives of the great European powers what they could do in his favour. Admiral Roussin offered a fleet, but it had not made its appearance, and besides, it would not be able to prevent Ibrahim from making himself master of Asia Minor.—The Russian Ambassador replied to the same question, that the Russian army would require sixty days before it could take the field in Asia. The English Legation had not received sufficient instructions. It was under these circumstances that the Sultan Mahmoud has followed the advices of the Divan and of the Ambassadors of the western powers, and has resolved to accept the terms offered by the Pacha. Couriers have been despatched in all directions to announce this important news."

From ASIA, we see nothing to report for the present month.

AFRICA.

This large section of our globe has for a succession of ages weighed but little in the scale of empire, and afforded but little on which the friends of humanity could dwell with pleasure. A great change has commenced and is rapidly going forward. Algiers, once the most formidable Barbary power, is annihilated, and is peopled by, or under the control of a European Colony. Tunis, now at war with Genoa, and the whole Mediterranean coast, will probably, ere long, share the fate of Algiers. On the West, the British and American colonies are likely speedily to effect important changes in favour of civilization and religion, and we hope also, to hasten the extinction of the infernal slave trade. The British colony at the Cape of Good Hope is extending far to the North, and the blessed missionaries of the cross are there gloriously successful. The interior of this vast continent, in the mean time, is likely to be laid open to European and American enterprise and Christian benevolence. The great Island of Madagascar has also begun to be civilized and Christianized. The Pacha of Egypt, is becoming one of the most formidable potentates of the age. By his late treaty with the Turkish Sultan he adds to his dominions the whole of Syria, having the whole of Egypt under his control before. He is a Mussulman by profession, but probably an infidel in fact. The Mohammedan power is broken. In a word, long benighted and degraded Africa is emerging into light, and approximating to an equitable proportion of influence among the other great families of the human race.

AMERICA.

In the Southern part of our continent Colombia is advancing, we hope, to a state of settled peace and happiness, under the benign auspices of the President Santander and the Vice-President Mosquera. We regret to observe that Buenos Ayres is waging a war of extermination, if such it can be made, with the powerful Indian tribes on the borders of the United Provinces. Of the other States beyond our southern border, we have noticed nothing novel that can be considered as important.

UNITED STATES.—The changes in our cabinet, which have been for some time expected, have recently been officially announced. Mr. LIVINGSTON goes on a mission to France, and Mr. M'LANE succeeds him in the Department of State; and Mr. WILLIAM DUANE, succeeds Mr. M'LANE in the Treasury Department.

The President is on a visiting tour through the middle and eastern States. We write at an hour when Philadelphia is all in motion, to honour our Chief Magistrate—by forming a part, or being witnesses, of a splendid procession. We sincerely wish our Chief Magistrate to be honoured wherever he goes. But we much question whether this is the best method of honouring him.

After a severe drought, which seriously threatened the fruits of the earth, more rain has fallen in the month past, than perhaps in any month for half a century before. In the mean time, the terrific malignant Cholera has visited a number of places in the Southern and Western part of the United States. Its invasion last year was from the North. Whether it is to pervade the Union, remains to be seen. Let us humble ourselves under the mighty hand of God; let us turn unto him with our whole heart, and let the people join with "the ministers of the Lord and say—Spare thy people, O Lord, and give not thy heritage to reproach—wherefore should they say among the people, Where is their God?"